



STAR OF THE WEST

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STAR OF THE WEST

Vol. II

Chicago (March 21, 1911) Baha'

No. 1

THE MESSAGE.*

BY MIRZA ASSAD'U'LLAH.

In the Name of our Lord, BAHÁ'O'LLAH!

God is the One who inspireth the hearts of His servants with that which He willeth!

HE IS GOD!

I testify with my being and identity that verily He is God. There is no God but Him. He hath ever been God, and will be forever more the One, the Self-subsistent, the Eternal.

And I testify that verily the Blessed Perfection, His Holiness, BAHÁ'O'LLAH, is no other than the Most Great Manifestation—magnified is His Grandeur and Glory!—who was promised in all the Holy Scriptures, and that the most great Mystery of God, the Branch extended from the Ancient Root, who hath decorated his head with the crown of Servitude and named himself Abdul-Baha (the Servant of Baha), is the Successor of the Blessed Perfection, the Center of His Covenant, and the Aim of His Testament.

And I testify that the hands of the Cause of God, bearers of His Ordinances to the servants and preachers of His Manifestation in the countries, are the saints of God and His chosen ones. By them the standard of the Cause of God is raised and His Signs are promulgated among the creatures. They are the lamps of God for all in the heaven and upon earth. Upon them be the Glory of God, His Praise and His Mercy!

O ye, our brothers, who believe in God and in the Books of all His religions! Know that all of us are unanimously believing in the Ancient Entity, the Eternal God; that He is the Creator of all things; that, verily, He hath ever been and will continue to be forever.

We also believe that the Prophets and the Manifestations of God were all bearers of the Message of God, and that the Holy Scriptures are His books. Accordingly, our belief and religion is that all the Prophets are of necessity as one light, one reality and as the rays of one sun, even though they may appear to be different each from the other and each as a different person talking in a different tongue. Therefore, all their laws and books must needs be as One Law and One Book, even though some of the ordinances be, in form, contradictory to others; because all of them have spoken on the part of God, the One, the Unit, and all the Ordinances and Laws are also revealed on His part. This assertion is in no need of further rational proof.

Now we submit that there are in the Holy Scriptures references concerning the most great Manifestation, and other predictions and signs regarding the end of the days. These prophecies are recorded in various texts, both chronological and symbolical. All the nations have awaited the appearance of such signs, and the coming Manifestation of their Promised One, with earnest

*First of a series of presentations of "The Message."

expectation. Yet, to the present day, the Sun of their hopes has not appeared to them from the horizon of their expectation.

As to the honorable and faithful Bahais, they believe that, verily, the promises and prophecies given in the Holy Scriptures have become fulfilled during the nineteenth century after Christ by the appearance of the Prince of the Universe—the most great БАХА'О'ЛЛАХ, exalted is His Glory! This claim, held by them, is the best tidings to the expectant ones and a great joy to the seekers. But only those can approve it who are endowed with a pure heart and fortified with the confirmation of God, and who hearken with sincerity to perfect proofs, to decisive and satisfactory arguments.

The Bahai people is ready with all power and strength to prove its claim and to unfold the truth of its religion, not through material force, but by spiritual power; not through the strength of this world, but by that of the Kingdom. The Bahais wage war with all the armies of the nations of the world, not with swords and weapons, but through the power of Utterance and the unfoldment of the mysteries and meanings of the Divine Words. They subdue the cities of hearts, not with assaults of armies of men, but rather by indisputable proofs, by love, compassion and affection. Their sword is the Word of God; their hosts the divine Inspiration; their ranks, submissiveness, humbleness, meekness, unselfishness and pure servitude in the presence of every soul, of whatsoever religious nation and toward every being in existence.

Their religion is to serve the people in the world; their principle is obedience to government; their teaching is summoning people unto God, the True One; their rewards and recompense come only from God; they freely offer to people the Bread of Life and freely give them the Water of Life. Let him who hungers and thirsts partake freely of their Table. Verily the doors of heaven are opened by the keys of the Knowledge of His Holiness, БАХА'О'ЛЛАХ, the paradise of Enlightenment is decorated, the rivers of Inner Significances are flowing, the birds of Sacred Mysteries are soaring around, and the Spiritual Foods are prepared. Blessed are they who eat! Blessed are they who drink!

PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

O Thou Almighty! Illumine Thou this Association and make Thou this gathering the bright candle of the world! For their intention is for the public good and their aim is Service to humankind.

O Kind and Compassionate God! Such a Society merits Thy Favors and such a Body deserves inexhaustible Bounty and Providence.

Verily, Thou art Powerful, Mighty and Omnipotent, and verily, Thou art the Peerless and Incomparable God!

Prayer Revealed by ABDUL-BAHA April 3, 1910, for the P. A. E. S.

The following is a resume of the work of the Society, since its inception, in the early part of 1910:

Seven hundred dollars in cash has been sent to Teheran; the number of scholarships enrolled is 63; associate members, 19.

The Librarian has forwarded or arranged for the sending of considerable valuable material to the Tarbiat School in Teheran. During the past two months boxes of books have been received and forwarded to the Teheran Library from Mrs. L. E. Ruddiman, of Gobleville, Mich.; Mr. Frank D. Clark, of Buffalo, N. Y.; Mr. Nelson, of Racine, Wis., and Mrs. Helen S. Goodall, of San Francisco, respectively, the latter containing magazines. In addition to this, nearly \$30.00 in stamps has been furnished by the Society to provide for sending packages by mail. Mrs. Goodall has agreed to pay the postage from here to Persia on all her packages. Our thanks are tendered to these generous con-

tributors, as well as to all who have aided in carrying on the work in numberless ways and countless instances. Really, the generosity developed by this undertaking is marvelous, even in a Cause which is marked by consistent altruism.

As it seemed important to secure catalogues of agricultural, mining, telephone and railway machinery and supplies, etc., the Society has been fortunate enough to obtain the insertion of a notice in the *Daily Consular and Trade Reports* of the Bureau of Manufactures. This has been followed by the receipt of many letters from all over the United States, from various factories. Catalogues to the number of 150 have been sent, covering a wide field of manufactures. These catalogues, received almost daily, are forwarded to Teheran at the close of each week. It is proposed to open an office in Teheran, display these catalogues, invite the public, and have an interpreter on hand to explain to visitors the usefulness of the machinery described. Beside this, the addresses of the friends in ten cities have been supplied to the various factories, so that they may send their catalogues direct to the friends in Persia, and we have received replies from these factories advising us that they have forwarded the literature.

The matter of telephone installation in Esphahan and photographic supplies for Tabriz has been taken up, and we have forwarded to each of these cities catalogues and general information along these specific lines, and hope good results will be accomplished.

Through these means the attention of the people of Persia is being directed, in a practical way, to the products of America, and through this means commercial intercourse will be established, to the advantage of both the East and the West.

From the Department of Agriculture, the Department of the Interior, the Commissioner of Education and the Marine Hospital Service, we receive regularly all bulletins issued from these various departments and mail them at the end of every week to Teheran. It is suggested that a Board of Translators be formed in Teheran, to translate and circulate these splendid bulletins among the public, for the diffusion of culture and the spread of knowledge.

It is also suggested that all the Bahai schools in the different parts of Persia be merged into one administration and one name, "Tarbiat," and a complete and thorough system of preliminary education be evolved by the Educational Committee in Teheran with the co-operation of the Society here for all these schools.

Through the active co-operation of Mrs. Herman, of Philadelphia, we are in communication with the Director of the Commercial Museum of Philadelphia, and after advising him of our various needs he has inserted our name in the weekly bulletin of that institution, and this, going all over the country to manufacturers, has produced very gratifying results.

The appointment of five Americans as Financial Advisers to the Persian Government, recently arranged through the State Department, will, no doubt, stimulate our work. These advisers sail for Persia during the current month, and this official recognition of American prestige will naturally be followed by a public desire to know more about our country, which this Society will be able to gratify.

Our hearty thanks are due to the Assistant Librarian, Miss Margaret Green, who is working for the Society most effectively and unselfishly.

The increasing expense of postage, while nearly all the funds received have been for scholarships, makes it necessary that additional cash be made available, and contributions for the postage expenses will be welcomed from our sympathetic friends.

The following new scholarships have been subscribed since the last report, viz:

- No. 57. Pasadena Bahai Assembly, Pasadena, Cal.
- No. 58. N. R. Vakil and Mr. Hashmatullah, Bombay, India.
- No. 59. Mr. Mountfort Mills, New York City.
- No. 60. Mrs. Harriet M. Cline, Los Angeles, Cal.
- No. 61. Mr. and Mrs. Killius, Spokane, Wash.
- No. 62. Mr. Frank D. Clark, Buffalo, N. Y.
- No. 63. Mrs. Frank D. Clark, Buffalo, N. Y.

Scholarships renewed for the second year as follows:

- No. 2. Madame Vera de Blumenthal, Russia.
- No. 4. Mrs. J. C. de Lagnel, Washington, D. C.
- No. 5. Prof. Arthur D. Mayo, Washington, D. C.
- No. 7. Miss Flora Raymond, Washington, D. C.
- No. 10. Mrs. Claudia S. Coles and Mr. Louis G. Gregory, Washington, D. C.
- No. 12. Jos. S. Stauss, Cincinnati, O.
- No. 13. Mr. and Mrs. Goodale, Kenosha, Wis.
- No. 16. Mr. B. R. Taylor, Cincinnati, O.
- No. 17. Mrs. J. F. Roberts, Brockville, Ontario, Canada.
- No. 33. Mrs. Agnes S. Parsons, Washington, D. C.
- No. 35. Mrs. Helen S. Goodall, San Francisco, Cal.

The following Tablet has been received from Abdul-Baha in regard to the important matter of sending two teachers to the School of Tarbiat:

HE IS GOD.

O Thou Servant of the Blessed Perfection!

They have written from Teheran that there is need of a scientific teacher for the School of Tarbiat. He must be efficient in science as well as the English language; for at present there is no man in the School of Tarbiat who is a scientist or linguist. They are in need of both, science and the English language.

Therefore, consult with the believers of God and select one soon, from among the American Bahais, who is efficient in science and arts, and send him to Teheran. He will receive a salary sufficient to sustain him with the utmost ease while there.

Likewise select a woman teacher who may fill the position of principal as well as teacher, and send her without delay. The woman must have a share of the knowledge of sciences and be proficient in woman's work, such as sewing, housekeeping, hygiene and household economics, etc.

This matter is very necessary, and you must give to it the utmost importance and exert yourselves to bring this about; so that the association of the Interdependence of the West may render this assistance to the East.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, February 23, 1911.

In line with the foregoing, we shall be glad to hear from volunteers who may be able to teach the above branches. Within a month after the publication of this article the choice will be made.

Following the command of Abdul-Baha, the

ORIENT-OCCIDENT UNITY

is being formed, to carry on in a larger way the work of the Persian-American Educational Society. A Central Executive Board has been established, with headquarters at Washington, composed of the following: Charles Mason Remey, Chairman; Arnauld Belmont, Vice-Chairman; Jos. H. Hannen, Secretary; Mirza Ahmad Sohrab, Treasurer; Stanwood Cobb, Edwin C. Reed, Mrs. L. J. Young-Withee, Mrs. C. S. Coles and Mrs. E. C. Dunlop, Assistant Secretary.

A National and an International Executive Board, respectively, have been planned. The following have accepted membership on the former: Mr. Thornton Chase, Los Angeles, Cal.; Mr. Alfred E. Lunt, Boston, Mass.; Mrs. Helen Campbell, Boston, Mass.; Mrs. Agnes Parsons, Washington, D. C.; Mrs. Elizabeth Nourse, Atlantic City, N. J.; Mrs. Louise R. Waite, Chicago, Ill.; Mr. Frank D. Clark, Buffalo, N. Y.; Mr. Bernard M. Jacobsen, Kenosha, Wis.; Mr. Louis G. Gregory, Washington, D. C.

As soon as replies are received from the letters sent to the proposed members of the International Board, its personnel will be announced. We have received a favorable response from Mr. Maxwell, of Montreal, Canada.

The work which these Boards are expected to accomplish has been summarized under nine headings, as follows:

1. A proposed General Conference, either in the late Spring or early Autumn of the current year.
2. The arrangement of a program for this Conference.
3. The invitation of various speakers.
4. The translation of the Constitution into French, Russian, German, Italian, Persian, Arabic, Japanese, Turkish, Hindustani, etc.
5. The adoption of the Constitution at the Conference.
6. Printing literature and conducting a world-wide campaign of education.
7. Selecting suitable General Officers of the Orient-Occident Unity.
8. For the foregoing and other purposes of the Association, Two Thousand Dollars (\$2,000) is needed, which should be in the Treasury as soon as possible.
9. General publicity in all legitimate ways.

Abdul-Baha, in a recent Tablet written by his own hand, says: "I have read the Constitution of the Orient-Occident Unity, and enclose herein the original and the translation. Collect the criticisms and suggestions, the ideas and improvements of all the wise and intelligent souls, and after the complete correction and perfecting of the Constitution, organize this movement."

It is hoped that all who feel they have some new ideas may write to us, so that they may be incorporated in our Constitution, if compatible with the general plans and not already covered. We shall wait one month from the appearance of this article, as everything must be in readiness for the annual meeting of the Society in May. Copies of the proposed Constitution may be obtained upon application to the headquarters of the Orient-Occident Unity, 1800 Belmont Road, Washington, D. C.

The following contributions have been received up to this time for the initial expenses of the Orient-Occident Unity:

Mlle. Odette M. d'Astre, Paris, France.....	\$ 4.14
Mrs. Elizabeth Nourse, Atlantic City, N. J.....	4.00
Mr. Thornton Chase, Los Angeles, Cal.....	4.00
Mrs. Agnes Parsons, Washington, D. C.....	50.00
Mrs. J. D. Bosch, Geyserville, Cal.....	4.00
Mrs. L. J. Young-Withee, Washington, D. C.....	2.00

Another friend has promised a contribution of \$50.00. It is earnestly hoped that enough contributions will be received to organize this Universal Association with dignity and simplicity, yet effectively, as it will be realized that much depends upon first impressions, and the nature of the foundation will determine the possible massiveness and lasting qualities of the edifice.

It is in compliance with the wishes of Abdul-Baha that we present these facts to the friends, for he says: "The friends of God must encourage each other to be firm and steadfast, to reason and consult with each other, so that day by day this Society may progress." Again he says: "The believers of God must give great importance to this Society and arise to perform its fundamental principles and essential duties with heart and soul"—for—"in the future it will become the Association of the union of the realm of men, it will thoroughly combine and harmonize the East and the West and accomplish a great service to humanity." "This Society must be so organized and in the course of time its policies so well defined, that since the beginning of the world until now, no such Association has ever been founded. This must become the first Society embracing such aims and objects."

Joseph H. Hannen, Secretary.

NEWS FROM THE OCCIDENT.

GERMANY.

STUTTGART.—Universal success to the *Star of the West*. We hope this will be the first universal publication of the world; therefore, we suggest a few pages be added in German and French, then in Russian, Spanish, Danish, etc., adding a language every year until a universal language becomes manifest and accepted. Should you do this, we believe hundreds of souls will arise with willingness to assist you from all corners of the earth.

A Bahai Home has been established in Stuttgart since the beginning of January. It contains six rooms. Large meetings are held every other day, and we are ready to hold meetings or answer questions every evening. Our largest room is already too small to hold the increased attendance. There are also small meetings in other parts of the city.

Edwin Fisher.

HAWAII.

HONOLULU.—Our regular weekly spiritual meeting is held Fridays, 2 p. m., at the home of Mrs. Augur.

During the month of January, evening meetings were held at the homes of the believers.

From our Japanese students here, has come the call for translations of Bahai literature into their language. This we feel is very important.

We have had the pleasure of meeting Miss Lane and extending to her some of our Island hospitality. She was on her way to Japan. In response to Abdul-Baha's wishes for teachers to travel to the Orient, we sincerely hope that this assembly may be indeed a half way station where spiritual refreshment may be found.

A very delightful afternoon was recently spent by eleven of the friends, in a visit to the tubercular and non-tubercular patients of Leahi Home. The home is situated in a locality noted for the purity of the air and commands an unsurpassed view of both harbor and mountains. We went in company with the Hawaiian Band, whose selections were thoroughly enjoyed. All the visitors carried either homemade cookies, candy or flowers, and were received most heartily.

E. L. T. R.

UNITED STATES.

BOSTON, MASS.—During the recent visit to Boston of Miss Alice Mary Buckton, of London, England, the Bahai teachings were presented to hundreds of eager listeners. God's blessings have been manifest on every hand and in His power alone will be the "increase" to the seeds thus sown.

A question that Abdul-Baha asked Miss Buckton during her stay in Acca is one that might well be asked of every Bahai. He said: "Do you not say in the West

that this is the 'Day of the Comforter?' " To which she replied in the affirmative. He then said: "Are you comforting? Are you doing the work of the Comforter?"

Requests have been made for a Sunday afternoon study class in order that those who are allied with different churches (and therefore find it impossible to attend the eleven o'clock meetings), may have the opportunity of looking more deeply into the teachings of this Revelation.

What a glorious opportunity is today offered to emphasize the points of union among men instead of points of difference, as has been the case in the past! May this indeed be the day in which both men and women lay aside the personal self and come more and more into the consciousness of the universal—that God's Kingdom—not man's—may indeed be established upon earth.

Grace Roberts, Cor. Sec'y.

BUFFALO, N. Y.—Words cannot express the joy we have had in reading the *Bahai News*. May the beautiful new name given by the Blessed Servant of God cause the subscription list to be many times increased and we feel assured that the *Star of the West* will grow and glow with a universal and everlasting light.

The Assembly sends greetings and praises to the friends. We know naught but unity in our little circle and our one prayer is that we may "see Him face to face."

H. Mills, Sec'y.

CHICAGO, ILL.—During the past month Dr. Ameen U. Fareed and Mrs. Lua Get-singer spent two weeks with the friends in Chicago, en route to the Pacific coast. They carry with them the love and good wishes of all.

The last Nineteen-Day Feast was held at the home of Mr. and Mrs. James F. Carmichael, and was largely attended, the subject of the evening being, "The Establishment of Unity as a Means of Drawing Abdul-Baha 'as a Magnet' to America."

The regular Nineteen-Day Tea of the Woman's Assembly of Teaching, was held at the home of Mrs. George Lesch. The subject most beautifully brought forth from appropriate readings was "Love." The monthly report of the officers and chairmen showed a continued zeal in their services.

The following tablet to the Board of Officers, in answer to a supplication written to Abdul-Baha by the Corresponding Secretary, was received:

Through Agha Zia Effendi, son of M. Mostafa, to the maid-servants of God; Mrs. Ida Brush, Mrs. Mary B. Grayson, Mrs. Fannie G. Lesch, Mrs. Elizabeth Greenleaf, Mrs. Grace Foster, Mrs. Christine Loeding, Miss Laura E. Jones, Miss Mary Lesch, Shahnaz Khanum (Mrs. Louise R. Waite).

HE IS GOD!

O ye believers who are attracted to the Center of Lights!

Verily there have been various assemblies in America which were organized many times and out of these but few remained firm.

I supplicate to the Divine Majesty for the establishment of every assembly which hath turned its face towards God, left the scattered desires, abandoned the self and passion and become firm in the Cause of God as solid mountains, which are not agitated by the winds and violent storms.

Then, O ye maid-servants of the Merciful, it is incumbent upon ye to be firm, sincere and highly energetic and in great unity; severed from all save God; effaced and annihilated in the love of God; sacrificing yourselves under all conditions and circumstances; and glorious, so that ye may be filled with the love of El-Baha and that in ye nothing remains except the abundance of El-Baha. Should ye arise for these great gifts, ye may rest assured that the confirmations of the Holy Spirit will follow ye in every time and instant.

Upon ye be El-Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Zia M. Bagdadi, Feb. 9, 1911.

The coming convention is a matter of deep interest to all of the Chicago friends and a hearty welcome awaits the delegates and visitors who will honor us by their presence on that important occasion.

Louise R. Waite.

FRUITPORT, MICH.—The friends are firm and steadfast in the blessed Cause, and are working in harmony and doing all they can to spread the teachings and their mites to the fund for the great Mashrak-el-Azkar.

Mrs. John Deremo.

NEW YORK, N. Y.—Mr. Paul T. G. Marshall, Secretary of the New York Board of Council, after suffering from pleuropneumonia for five days, passed peacefully out from the dim light of this earthly world on Friday, March 3rd, to the bright, glorious light of the Supreme Home. Bahai services were conducted at his late home, 139 Shippen street, Weehawken Heights, New Jersey, Sunday afternoon, March 5th, conducted by Mr. MacNutt and Mr.

Hoar. On Monday, March 6th, his remains were taken to Boston, Mass., and there interred, as Mrs. Marshall will shortly move to Boston.

James F. Brittingham.

OAKLAND, CAL.—At the time the accompanying photograph was taken in October, 1910, the Oakland Assembly numbered over one hundred and twenty members, so this group represents less than half the number. Since then, several have joined the San Francisco Assembly recently or-

plained at some length and was, of course, assured that her honest scruples were understood and respected. So she stayed apart while the group was being arranged under the trees, but before very long, she quietly slipped in and sat by her friend. No notice was taken of it then, but afterward I said to her: "So you decided you would like to join us after all?" "Yes," she replied, very earnestly, "while I sat there watching you people and noticed the different races, the little Japanese family, the



PHOTOGRAPH OF THE OAKLAND, CALIFORNIA, ASSEMBLY, TAKEN IN OCTOBER, 1910, AT THE HOME OF MRS. HELEN S. GOODALL, WHERE THE MEETINGS HAVE ALWAYS BEEN HELD.

ganized, as they live on that side of the bay. The Oakland Assembly includes, also, Berkeley, Alameda and Fruitvale, besides a few isolated believers living in the country who have always attached themselves to this center.

In connection with the picture, there is a happy little anecdote which I feel sure will interest all the friends. One of the believers brought with her a young Jewish lady who had lately heard the Message. She wanted very much to come, but with the understanding that she could follow her own guiding and not be taken in the picture if she felt that she did not honestly belong there. This attitude she ex-

Negro, the Persian, etc., and the friendship and harmony so in evidence among you all, I saw something that I have never seen before, and I said to myself, here is something true; here is something *real*—and—I just could not stay away!"

It is interesting to note there are nine children present (out of nineteen belonging to the Assembly), and that although the group is small, there are actually represented nine different nationalities: English, French, Swiss, Irish, Negro, Japanese, Jewish, Persian and American. It shows how cosmopolitan we are in this corner of the world.

Ella Goodall Cooper.

STAR OF THE WEST

(Continuing the BAHAI NEWS)

ALBERT R. WINDUST—EDITORS—GERTRUDE BUIKEMA

Persian Editor.—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D. C.

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Make Money Orders payable to BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.

TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor).....	Mar. 21
2nd.....	Jalal (Glory).....	Apr. 9
3rd.....	Jamal (Beauty).....	Apr. 28
4th.....	Azamat (Grandeur).....	May 17
5th.....	Nur (Light).....	June 5
6th.....	Rahmat (Mercy).....	June 24
7th.....	Kalamat (Words).....	July 13
8th.....	Asma (Names).....	Aug. 1
9th.....	Kamal (Perfection).....	Aug. 20
10th.....	Elzzat (Might).....	Sept. 8

MONTH	NAME	FIRST DAYS
11th.....	Masheyat (Will).....	Sept. 27
12th.....	Elm (Knowledge).....	Oct. 16
13th.....	Kudrat (Power).....	Nov. 4
14th.....	Kowl (Speech).....	Nov. 23
15th.....	Massa'ulq (Questions).....	Dec. 12
16th.....	Sharaf (Honor).....	Dec. 31
17th.....	Sultan (Sovereignty).....	Jan. 19
18th.....	Mulk (Dominion).....	Feb. 7
Four intercalary days.		
19th.....	Ola (Loftiness).....	Mar. 2
(Month of fasting.)		

Vol. II

Chicago (March 21, 1911) Baha

No. 1.

NEW YEAR'S GREETING FROM ABDUL-BAHA.*

HE IS GOD!

O ye children of the Kingdom!

It is New Year; that is to say, the rounding of the cycle of the year. A year is the expression of a cycle (of the sun); but *now is the beginning of a cycle of Reality, a New Cycle, a New Age, a New Century, a New Time and a New Year. Therefore, it is very blessed.*

I wish this blessing to appear and become manifest in the faces and characteristics of the believers, so that they, too, may become a new people, and having found new life and been baptized with fire and spirit, may make the world a new world, to the end that the old earth may disappear and the new earth appear; old ideas depart and new thoughts come; old garments be cast aside and new garments put on; ancient politics whose foundation is war be discarded and modern politics founded on peace raise the standard of victory; the new star shine and gleam and the new sun illumine and radiate; new flowers bloom; the new spring become known; the new breeze blow; the new

*Revealed for the American friends in 1906, who had sent Abdul-Baha a New Year's (March 21st) Greeting.

bounty descend; the new tree give forth new fruit; the new voice become raised and this new sound reach the ears, that the new will follow the new, and all the old furnishings and adornments be cast aside and new decorations put in their places.

I desire for you all that you will have this great assistance and partake of this great bounty, and that in spirit and heart you will strive and endeavor until the world of war become the world of peace; the world of darkness the world of light; satanic conduct be turned into heavenly behavior; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the Love of God and the noise of the gun the voice of the Kingdom; the soldiers of death the soldiers of life; all the nations of the world one nation; all races as one race; and all national anthems harmonized into one melody. Then this material realm will be Paradise, the earth Heaven and the world of Satan become the world of Angels.

(Signed) ABDUL-BAHA ABBAS.

Our Persian section this issue contains: (1) Naurooz (New Year's) Greeting to all the friends; (2) a statement of the policies of the *Star of the West* as it enters upon its second year; (3) dialogue between a Mohammedan priest and a Bahai; (4) translation of the "Exhortations"; (5) Tablets regarding Abdul-Baha's coming to America; (6) translation of an article in a Russian newspaper; (7) review of the progress of the Bahai Cause in the West and record of the chief events; (8) invitation to the elderly and experienced Bahais of the East to write three articles concerning the lives of the Bab, BAHÁ'Ó'LLAH and Abdul-Baha.

THE MASHRAK-EL-AZKAR IN AMERICA.

To the Bahai Assemblies, Greeting:

Having found that some of the friends feel inclined to send money to the Convention instead of a delegate, we desire to impress upon the Assemblies the privilege and importance of sending a representative for the reason that such a gathering is one of the greatest means of unity and the money thus spent will more than repay those who thus provide the means. The Convention instills new life and vigor and the returning delegates impart the knowledge gained regarding the progress of the work and carry the fragrances gathered wherever they go. So let us feel that we are not only erecting a building, but laying the foundation of Unity among mankind. Yours in service,

Bernard M. Jacobsen, Secretary.

TABLET FROM ABDUL-BAHA.

Through Mirza Ahmad Sohrab, to the attracted maid-servant of God, Mrs. Corinne True, Chicago, Ill.

HE IS GOD!

O thou beloved maid-servant of God!

Your detailed letter was perused and from its contents it became evident that the debt on the land of the Mashrak-el-Azkar is clear. This news made the hearts happy and caused infinite rejoicing.

Now it is hoped that the believers of God may show magnanimity and raise a great sum for the building, so that the foundation of the Mashrak-el-Azkar may be laid, and, perchance, God willing, the cornerstone of the foundation may be laid by the hands of Abdul-Baha.

This confirmation will descend upon the people of America if they will all arise and endeavor with great courage to establish union and harmony, so that every trace of difference may be uprooted and they may all become as one heart and one soul.

Convey the wonderful ABHA greeting to all the friends and the maid-servants of the Merciful.

Upon thee be Baha Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, March 4, 1911.

NEWS FROM THE OCCIDENT.

Continued from page 9.

PHILADELPHIA, PA.—Our Assembly has no especial news items to send for the first issue of the "*Star of the West*," except that we have two meetings every week, at the homes of the believers, on Thursdays and Sundays.

Jessie E. Revell.

SAN FRANCISCO, CAL.—Much to the joy and satisfaction of the Bahais in California, the San Francisco Assembly has been established. The San Francisco friends met in January to organize and Dr. F. W. D'Evelyn was elected Chairman, Mr. Charles R. Lee was appointed Secretary and Treasurer, Mrs. Cordie C. Cline, Corresponding Secretary and Mrs. Emma C. Blum, Librarian. Forty-six members were enrolled. This was a good number for the beginning of an Assembly. The first regular meeting was held in the new room, Friday, February 24th, with twenty-four believers present. Great interest is already shown and two meetings a week are held. Committees will be appointed from time to time as the work progresses. The San Francisco and the Oakland Assemblies have already joined hands in good fellowship and love.

Helen S. Goodall.

SEATTLE, WASH.—In addition to the regular Sunday meeting held at 2916 Beacon avenue, South, which is more particularly for worship and praise in this Glad Day, another gathering is held on Tuesday at the office of Dr. Lathrop, 213 Peoples' Bank Building, which is for the purpose of study.

Mrs. Emma H. Harmon, a Bahai sister from North Bend, Oregon, has been with us for some weeks, and Miss Lydia Rainey, from North Yakima, a few days, resulting in a stronger bond of unity and desire for more consecrated service. Mr. Grant, who has been quite active in giving the Message, is now located in Olympia, a few hours' ride from Seattle.

A gratifying feature of the Assembly is that many are keeping the fast. A very

great degree of harmony prevails and the unity which is the result of the love of God is becoming manifest. *Ida A. Finch.*

WASHINGTON, D. C.—Since our last report, the affairs of the Washington Assembly have been marked by continued activity along all lines, and there are many evidences of growth. The meetings are well attended and much interest is shown by the audiences. The system of rotation in Chairmanships, under which every member of the Assembly who is willing to serve, is selected in alphabetical order, to arrange the Friday meetings, is developing new speakers and leaders, while the plan of Unity Feasts, several of the believers being chosen for each, following the same alphabetical arrangement, enables all to participate actively in the work of the Cause.

On the first day of 1911, the Message was given at a meeting of the "Secular League," Washington's open Forum, and was well received by the large number present. In February, Mr. R. C. Wilhelm spent several days in Washington, addressing a largely-attended meeting directed by our colored friends.

Mr. W. P. Ripley, who so ably served as Chairman of our Working Committee for a considerable period, and later as Vice-Chairman, has, with his family, gone to Orlando, Florida, for a prolonged sojourn. At the February meeting of the Working Committee, the vacancy caused by this absence was filled by the election of Mr. Louis G. Gregory as a member.

Miss M. C. Hudd, of Chicago, is a welcome addition to the ranks of the Washington friends.

On February 28th, a concert was given at the McNeal studio, under the direction of Professor Arthur D. Mayo, for the Mashrak-El-Azkar Fund. The following well-known musicians participated: Mrs. Walter A. Gawler, Mrs. William T. Reed, Mr. Richard P. Backing, Mr. J. Walter Humphrey, Mr. Edwin L. Borchardt and Professor Mayo. Over \$40 was realized from this concert.

Mr. Gregory has planned to go to Egypt to meet Abdul-Baha, and it is his intention to sail from New York, on March 25th. He expects to visit the European Assemblies while on this trip.

On Thursday, March 9th, our dear brother, Elwin Moore, was called to the Higher life. Bahai funeral services were held at the residence of Dr. E. H. Egbert, and many of the friends were present. Although Mr. Moore has been away from

us for about a year, his earnest and winsome personality will be greatly missed. Our tender sympathy and love are extended to the widow, formerly Miss Ursula Shuman, of this city, and to Mrs. Getsinger and Miss Hebe J. Moore, his sisters. In these strong tests of faith, the Bahai spirit is splendidly triumphant, and thus in long-delayed fulfilment of prophecy, death has lost its sting and the grave is despoiled of its victory. *Joseph H. Hannen.*

ASSEMBLIES IN THE OCCIDENT.

Secretaries are requested to see that their Assembly is correctly represented.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evenings at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington High Street.

GERMANY.

STUTTGART, WURTEMBERG.—Regular meetings of Assembly Friday evenings. Kanzlei strasse 24p. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26l.

UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. Russell L. Brooker, 29 Hawthorne Avenue.

BALTIMORE, MD.—Regular weekly meetings Tuesday evenings at 629 West North Avenue, and Sunday evenings at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday mornings, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue. Miss Grace Robarts, Corresponding Secretary.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary.

CLEVELAND, O.—Meetings Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group

meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meeting, Sunday, 2:30 p. m. Mrs. John Deremo, Secretary

ITHACA, N. Y.—Regular meeting of Assembly, Friday evenings at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Fountain Nicholas, Secretary, 868 Park Street.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 2 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. M. M. Rabb, Secretary, 1146 Willamette Boulevard, Station F.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Miss E. Mabel King, Secretary, E413 Mission Avenue.

SUMERDUCK, VA.—Meeting on fourth Sundays; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evenings at 8:15; Sunday mornings at 11:15, at 1219 Connecticut Avenue. Mail address of Assembly, P. O. Box 192. Residence of Secretary, 1252 Eighth Street, N. W.

[illegible]

تخفيف معادلت امری
فما نجر ازدهای امروزه مالک شرف خواہش این بیادیکر معادل در شرح جہان حق و معاد
جہان فانی و بعدالہا، برای چاپ در دستہ تحریر انجمن باسن غیر مستقیم دادند. این معاد
یادگیریا بر یک سال شش فروردین ۱۳۰۲ در ایستادہ ہنر و ادبیات ہاکمک باشند
عبارت از سنان و نویسندہ انکلاک شش ادبی جدید در شرح و تفسیر تاریخ و تمدن
و تمدن و معادلت در سال انہا بر یک شش ہا خواہد بود. بر این اصول و روش شش
ہنرمندان و شرفیمنان جناب در دستہ تحریر انجمن باسن انجمنی از انہا میسر شد
و کتبہ امروز دارند و تخفیف در سالہا خواہد شد

مردم کردی بود مطاع نمود و علایق را با آنها گفتگو و الواج که کرد برای سایر
 بهائیان مرقوم شد بدو تکمیل نمود پس از عطف فیه دانست و بر جمع
 ایشان که حضرت بهاء الله پیش از ذلت در کباب و الواج خردان بود و تا
 مطاع نگذیرد و گمانید بهر اهتیت پدید آمد که ناصر الدین شاهی که در سابق
 باعث قتل و انحلال و نفی جمیع بهائیان بود نوّه او محمد علی است و با او
 طرح دوستی انداخت و او را واسطه بین خود و عباس افندی نمود و اینست
 از حضرت عباس افندی نوقت فوق العاده نمود ولی عباس افندی ابتدا بکمال
 و ملک خود تفرغ و با جمیع بهائیان ایران از کبر و بخت و صاحب نفوذ و صاحبان
 و اعیان دولت لوحی نوشت که بعضی از آن خاص از ملک شاه خواهد آمد
 و در امور بسیار دولت مداخله خواهند نمود و کار بجائی می رسید که دولت
 طاقت نیارون لب بر این دولت وقت خوابید شد . حتی عباس افندی
 از دخول لشکر عثمانی و دولس و انگلیس در ایران و لب اختلاف ازادی داد
 را از پیش خرداد است از این جهت عباس افندی جمیع تابعین
 خویش را از دخول داوروس بایه دفعین اکید فرمود و اراضی شد که بهائیان
 لب فناء و انحلال حال ایران گردند . و این شد معلوم و واضح است
 که حال حاضر بهائیان تا بهشت سال قبل تفاضل است نمی توانست و در آینده
 بر عدو آنها افزون شود و حتی در امر یکای سنائی و سایر ملکات امریکائی
 بیش بر آن افزون شد بمسک در ۸۳ م شهره و قری و قصار امریکائی
 عدد بهائیان زیاد است و قبول امرهای در شهرهای متعدد امریکائی
 منجر بجموع خلق دشمنان در مدخل و اکثر قبول کنندگان از نفع
 و علم و فلیس و فیو و میوزیم است و روز بروز در زاید است و عاقبت حال
 و استقبال آن حال این طایفه نمی تابند و در شورش است و بهائیان آید
 صاحب خرد و جمیع متحد هستند و عباس و مخالف آن زیاد و اجتماع
 بغایت دره است و بهائیان صاحب ثروت امریکائی در نهایت سعی و تلاش
 بساختن یک شرق العظمی و در شهرهای گوناگون هستند که در وی کمال
 باقی وجه نخواهد شد و آنچه ترشیش و نیایش و کسین کرد و شایسته از او است
 ترقیات بهائیان امریکائی با بران سرایت کردن و روز بروز در زاید است و بهائیان
 ایران را با بهائیان امریکائی در انبط و علاقه در نهایت در هیچ و مستقیم
 و بسوی از لطایفه شیشه هب که قلهای آنان بواسطه بعضی مجهولات
 و خرافات غیبه کرده بود و ظلم و ملامت را در شهر جاف و جابره های موهوم نظر
 بودند از خواص غفلت بیدار شده و در خلل کلّه بهاء الله داخل نموده و حضرت
 عباس افندی بر حسب حقیقت پدرش بهاء الله احوال جمیع بهائیان را ادا
 نموده است و حتی بواسطه استحکام و احوال و علاقه بین بهائیان ایران و امریکائی
 بمنظور از آن خودشان را بر منبر شهر امریکائی جنب ستره بکسب خراج
 نموده است و هم چنین بهائیان امریکائی را امر کردن است که از بهائیان
 ایران ترویج نمایند چنانچه جنب گینز دام امریکائی را نیز فرمود است

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 و از این قبیل علایق و ارتباط روز در بین آنان در مقام اجراست ...
 و در قضاوت و سایر اطراف الواج این از دولت اذن گرفته اند که علایق
 و حکام مردم را دعوت نمایند و جمیع بهائیان که در درستی که ارض هستند در
 اند که تمام مایه که علایق و ارتباط کلی پیدا نمایند و حق بهائیان ملک
 زیاد است و این دولت است و این دولت است و این دولت است و این دولت است
 تأثیر نموده بدو که در عجب و اکثر صاحب منصبان و اعیان ملک در داخل این
 امر داخل میگردند و در حکام خضوع و خشوع و حضرت عباس افندی شخص
 زیادت شرف میشوند و بعد از در طیت و اجراء قانون سیاسی
 در عثمانی عباس افندی از حجب آزاد شد و اکنون در ملک از داوروس
 جمیع بهائیان الواج میفرستد و تمام آنها را بحجت و نفی مطایق افریناید
 ترقی پیشرفت امرهای در ستره باقیه

همان مسک در ذلت و در ستره است و این با بر جمیع افعیان و برگها و
 می خود از زاید همان دلیل بر امر جوانی باقیست در ستره باشد و الا
 در ذلت و خفایت و انزوی امر در محب و بگرداند و از انقباض است
 که در نهایت اخف و در جبهه ترقیات امری سال گذشته را برای
 اطلاق تا این از نظر گذرانیم . اگر چه در حیطه ذیل پیشرفت امرهای
 را تا چه بایست بدو و تا چه بایست بدو و تا چه بایست بدو و تا چه بایست بدو
 اظهارات گمانه است ولی در هر صورت آنکه هر دو زبان در چنانچه داریم
 بر روی می آوریم و امید داریم که در سنوات آئینده جمیع عباس بهائیان
 شرق دوسته و قبل از عید نوروز یک راهپوئی از ترقی بسیار نامر و در شهر
 خود با دار نجیب تر از سال دارند تا حق المقدور را پورست می نمایند
 ایند کامل باشد و در نهایت حشمت و جلال امر را در ظاهر و باقر بطور
 و صریح ظاهر سازد

عرب

اول سفر چاپ ستره و ستره است و در عالم محض ملاقات با این
 و شعیب اجاق و تبلیغ به الله بدو در سنگ بهترین مسائل سال گذشته موجب
 میشود زیرا احضرات از دانشگین حرکت و در جمیع شهرهای امریکائی که بهائیان
 هستند سرزد در مجالس آنها محبت نمود و بعد از آن هر دو نفر را در این
 و چین و برآید و در ستره و از آنجا با رض مقصود و کفوف را آن شرف شد
 از طرف اردو با رجعت بامر یک نمودند این سفر یکم که در قبیل گسل طول
 کشید اول اعظم سرتیپ بهائیان است زیرا در اینون در کشور مالی خطای امری
 نمودند و در جزائر هونولولو در ستره و بجه حضرت بهاء الله شدند و در ملک
 چین و هندوستان نفیات الله را نشاندادند و حضرت عبدالباقی از ستره است و

چنین و چنان کردید معصود نوع شملت شخص شما. آقا. بسیار خوب
ولی بگوئید پس بنشینید ام که این بهائیان سستند دوست و دشمنان
مخلوق ظلم هستند؟ طالب. ایوانی اینهم یکی از استبداد است
است. آقا سرور من! بهائی یعنی آزادی جو. ترقی خواه. سستند طلب
سستند مسلم ایران دوست. عدالت پرست! بهائی سستند سستند
که بگوئید بخشی در جهنم پیدا شد و یا بیل در جزایر سکون نمود. چه طور شود
بهائیان سستند پرست باشند در صورتیکه بی اصول که اسم دیگری است
برای مجلس می بجای اساس دین اینهاست! حضرت عدالتها میفایند.
چهل دوسال در زیر نجر و سستی عید الحید بر بریدم و همه را در فکر ایران بوم
من بنیادیم شرق و غرب عالم را بهم متصل کن. بچه ایران و از کجاست تا در چه بوم
شد ام ایران وطن من است من بنیادیم شرق و غرب عالم را بهم متصل کن
است و همه صدقات و مصائب برای ایران بود. حال در میان بهائیات
درست تقی فرماید چهل و شش چنین نفوس دشمن اسلام و مشروطه در میان ایران
باشند حرفات هر چه داشته و دارند فدای استقلال و عدل ایران خواهند نمود
و نخواهند ایران تمدن ترین و با رفعت ترین دل عالم گردد و ایران را از فقر
علی کردند یا وجود و به مطالب معروضه که قیام حقیقت است هر چه پیش میاید
افزاید و شبهاست اشخاص جاهل است. آقا. بی الحقیقه شما توضیحات مفیدی
نمیدید و بعضی جهت را را دفع کردید و اگر برین باین دلائل قانع نمی شوم ولی تعداد
جواب بفرماید. ولی بطوریکه اظهار دارید که عقائد اهل دین چیست
و جهت اینهم غرض و هدف و اگر در آن افتاد چه و اگر اختلاف و بزرگان و غرب
در تحصیل آن اینقدر میگویند و در این قبیل مدت کثرت زیاد در این باب
تصنیف نمودند؟ طالب. اینم مطلبی است بسیار آکثرت
عقائد بهائیان اول ایمان بر خداوند لا شریک و لا شریک فی سبج لا بد که
و بعد قبول پیغمبران و انبیا و سرسین. نهی از سرک و درش و نه نفی. حقیقت
جمع ادیان. وحدت بشری ان عمومی. صلح و سلام. نه از جنگ و جدال
افوت کل مل. مشورت و مشاوره. منع سرکارت. برهیز از ترس و ترس
و قبل که تربیت قرآن و پیران مدون فرق. افتخار مدارس عمومی و تعلیم
احرام نوان. عدالت و ارفاق حکومت بملت بر عیای. باز نمودن یکسای
عمی برای سهولت جریان امور تجارت و دولتی و صنعت. انش حقایق
مدنه. صاف نمودن طرق. ساختن راه آهن. تیر و دفع و دار عین
و کارگران. بنده نمودن خیزه آزادی. تحصیل عدم دشمن. تعیم و دیانت نهاده
بناد فایده. کفین معادن. غفلت و استبداد ایران و دیگر و دیگر و
بر جمع مردمان. آقا. عجب عجب اینها مرا بر تحری اندازند. بخواه سرک
که بهائیان بر دین حقان عاید اند! این سائل تمام مطالب اصول حق دین
اسلام است و ما هم برای تحصیل همین مراتب در این چند سال

بگفته ایم و از هیچ استکباری را نگردانید ایم و نخواهیم ملت را بهین
که بیان خود را بگوئید ترقی دهم پس چرا همه می سن اقتدار این بیار
کشتند و بدار زدند و اجاب ایشان را قطع قطع نمودند و سوال ایشان
تمامی کردند؟ طالب. بی آقا می من جمع این ظلم از روی بی
اعتنا می جمع می داشتم و که بدون بی بردن بر اصول دین بهائیات
بر قیام و غارت آنها قیام نمود. ایرانیان را در نظر دول غرب وحشی
و آدم کشی و سب و شتم و خشت و این نکته سیاه را بر تاراج ایران
نهاده اند. آقا. واقعا شاد قدری چشمهای مرا بر عیوبات اصلی
فرمودید. پس چه قدر خوب است که این اغراض بپسند بی معنی لنگار
گذراشته در زمر این اصولی که شما اظهار داشتید بدون ملاحظاتی بی کفایت
و از آنجهت در یک گمراهی و در یک سستند استبداد ایران و شمشیر خون
جدید دست بدست تهمید و ادان یک دل یک جان بگوئیم شما که می اند
این طائفه تفریق دارید بدینست. بنشینید و با باین بگوئید برینند و اظهار
خواهند داشت. طالب. واقعا جان منی را از مودید و در میان
را سفید. اگر من بنیادیم شرق و غرب عالم را بهم متصل کن و در قیام
ترقی و استبداد ایران محترم و روشن است. . . .
حضرت القول از این سائل و جواب مرتبه بدست قارئین خواهد کرد
که سبک است اینهم بنیادیم شرق و غرب عالم را بهم متصل کن و در قیام
و در این طرف هدایت دست بر آید و کمال در راه و در راه و در راه
ایام بر مردمان ایران بل بسک کتین جهان بخواهیم که مرام بهائیان چه و
انها نیز چه قبیل است.

اعلام بهائیان بر عالم سبقت از بیات عید بها
اینها اتاس! ابواب سکوت منفتح گشته و دنیا سب حقیقت در عالم طالع شد
چشمه های حیات جاری گشته ریح رحمت ظاهر شد و در اعظم زمین نمایان
گردید و در بانیس را روشن نمود است بیدار شوید بیدار شوید
دعای الهی را استماع کنید که از هیچ جهت عالم احوال را نرنزد بیاید بسوی
من ای انبیا الهی بیاید بسوی من ای تفسنگان و بنشینید از این
مکشین که در اطراف ارض سیلان میاید حال وقت است حال وقت
مقبول است ملاحظه فرمایید هیچ نماید اگر مردم حمید بودند که روح الهی
الهی ملبس آن بتان خواب آنها بخت میاید بهتر رسید سبب و توقف
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شود است. پس چرا مثل مردمان قرون اولی باشیم که در شنیدن آیه
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عالم افلاک کند: غافل باش از عاقل در باب انحراف حاصل
شاید که نتوان یافتن دیگر چنین ایام را.

بشارت

الحمد لله که پنج سال اول پانجمین و از این روز قدم در سال دوم
گذارد. اگر چه هفت شش آن تماشای بختیسی چاب گردید
قسمت فانی از شرم هوشم شروع شد ولی بدون تعویق و تعطیل تمام روز
شمار بود و خود جاب از شکر گردید. لهذا از بسیاری از شکر و کوشش
در هفت شش اول را خواسته اند غرض آنکه کم تر ستادن آن شکر
زیر تمام توابع گردید و در ادوات موجود نیست بعد از هر سال آن ممکن
بود چون از اول تا آخر بختیسی است که تا فاین ترقی از دلش آن ظاهر
نخواهد بود. ولی از این شش اول سال دوم چنانچه پیش میروید
را بر گزیده جدی بر آن افزودند و امید داریم که این ترقی را در باب
از یاد داشته باشید که در قافا نشاء و آنه خالی در اول سال سوم باز در
را تو کس داد و در خدمت یاران شرف و غلبه بهتر و خوشتر بگذریم
عزیزترین امید اعضا پنج بختی که با جانشین در طریق انجمن الهی در
و اجزای بهائی در ترویج اصول چاپ و در این دین عمومی است زیرا که
واسطه اغراض جمعی از مردمان بر طرف خواهد شد. از سبب آنست
که آدم با بطبع دستار حقیقت است و دلش بخواهد که بعد از سال
نقص را می جوید. منتظر اینست که در این راه بماند که باقی اوراق شد که تو
روی آن نشسته و خرج می آن از کم و بیش قدامی گذرم ساریدم و از
دیگر دست به سینه می کند البته او این ماشین را در زحمت در دایره
خواهد داد و اگر فلان حکیم مدعی قدیم را حالی کند که در وقت تب و نوبه
که گذر از فلان در زمان نبیست مؤثر تر است سختی نیست که مضایق در راه
نماند و از هم بخود نگذرد ترفیع خواهد کرد و یا اگر بهمان سبب اند و باطل
در این ثابت فرماید که ای مرد محبوب عدل و داد بهتر از ظلم و افسوس
است مشروط بهتر از استیلا. آفتاب برابری و دادی بهتر از جوی و سوری
کج گشتی و خود بینی را یقین است که مصلحت این صفات الهی را در دین
بهر درجه ابقا خواهد داد و بر نادانی و جهل قبل خود تخریب خواهد کرد که چطور
آن بهر سبب است که مردمان بود و اگر در اول مردم را بهر سبب در حال
اودا دست میدارند اگر از جوی و لوفرا میروند حال چون صلواتی بخیر
دورش جمع میشوند اگر غریب خوب و چون مالیات میگرفت حالا مردم
بسی خود می آورند اگر مالی ضعیف و فقیر مردمان بودند حال قوی و دینی
و عالم شده اند. همین دلائل اصولیه را میبایست ثابت کنیم که نفوس می که خود
را در این امر بهائی فرض میکنند از روی نادانی است و اگر نخواهند بهر حال

این امر را که گویا با سانی کمین زیر پرچمی را که این با تمام قوای خود
این چیز برای دوستی خواهد گشت. حالا فرض کنیم که طایفه نزد خدای
رفته پرسد: "آقای من تعقیب این بهائیان که انقدر ظلم با ما روا میسازند
چیت؟" آقا: "این بهائیهایی ملعون نخواهند دین شریف اسلام
را بجا بیاورند." طالب: "آقای عزیز من این چیز فانی است
میفرماید حضرات بهائیان بزرگواران اسرائیلیان ابراهیم و در روشنی ای
هندی و عسویان اروپا و آمریکا را بر حقانیت دین حضرت
مخدوم و پیغمبری داد و ست نمودند و حضرات ایمان آوردند." آقا:
"عجب! چه طور چنین مسئله ممکن است این تا کمال انرا نشنیده بودم
اما این همه باطله و اصول و داستان حدیث و کج و دلفظ نمودن آیت
قرآن و احاطه حرکت و در دین مسئله قدیم نموده ایم صاحبان ادیان را
به اسلام دعوت کنیم این بهائیان حاد که در طریق حق خارج گشته اند
به چنین امر غیر ممکن متوسل شده اند که اگر چشم خود می بینید که نفوذ و رسوخ
مسئله بر سال در مالکات اسلام زیاد میشود. خیر من این مطلب را باور نمی
کنم باید این امر جدید و تدریجی باشد." طالب: "بجای فرض
خودتان که این دین حق و غیر قابل انکار است من در ایران مسوولان
در هندوستان بار و حجت انداخته ام در اردو و آمریکا و سایر بلاد
دری در سر این بابها نموده ام در کتب و داخل گشته ام و بحق
ایقین میدارم که این مردان ادیان بخندند و لوطه آنها ایمان بر حضرت
رسول آوردند در کتب محلی حاضر بودم که خانم امری بهائی کشیده
بدلائل واضح و بر این تقه بدین اسلام دعوت نمود و از آنکه در کشیش از
جوی شمشیر برون چو بهتد آن خانم هم اختیار کرد." آقا: "اگر چنین است
و دین بهائی این خدمت بدیع را بدین اسلام نماید چرا تا کمال باطل
میدانند که در حقائق این بهتر از روحانی و کلام گشته ایم." طالب:
"از این مطالب ساری اطلاع یافته ام زیرا آنجا اید بهر چه
و گوش خود را بسته اید قلب که باید مانند اند و چنان باشد باطن
نفسانی تیره و تاریک اید. کتب حضرات را مطالعه نموده اید با آنها
نی غرضان بحث نفوذ اید و بی جهت و بدون تخصص فتوی بقتل و
فخاص بیشتر از سبب تکرار مرد و زن و اطفال و اید و این بهترین
و صادق ترین خدای اسلام را در زیر کش در آورید و در معرض بین
برادران و خواهران و اطفال معنوی خود ننمودید." آقا: "بجای من
چنین ظلم را در ادا داشتم بجای آنکه ما بدون حق دینی است و من
میانکه العبادتگاه شام از این طایفه مردود هستند." طالب:
"من بهائی هستم یا نیستیم خارج از این بحث است ولی دقیقه میکنم شما

نجم باستان

۱۳۲۹

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WASHINGTON, D. C.



STAR OF THE WEST

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CONTENTS OF PERSIAN SECTION.

Our Persian section this issue contains: (1) a brief account of Mirza Ahmad Sohrab's recent visit to New York City; (2) illustration of a thirty-six-story building to be erected in that city; (3) quotations from two recent Tablets from Abdul-Baha regarding his coming to America; (4) news of the Cause in Abade, Persia, mentioning the organization of Mahfele Entezam and a branch of the Tarbiat school; (5) local news of the Cause in Rasht telling of the organization of Mahfele Morattab; (6) news from Gazvin that articles have been written in newspapers against the STAR OF THE WEST; (7) answer of the Editor to the said articles; (8) an article from Bakon, pertaining to the benefits of Western civilization, and pointing out some of the shortcomings of Oriental countries; (9) extract from Tablet regarding the progress of the Cause in America and Japan, and that Americans should prepare to go to China to teach the Truth; (10) departure of the five American financial advisers, with their wives and children, to Teheran; (11) suggestion is made to the Persians to send their young men and women to American schools to be educated, just as both Japan and China have done—the Chinese government now educating nearly 2,000 students in American colleges, who will return to and be engaged in improving the condition of their native land; (12) letter from the Teheran friends to the American friends, praising them for their zeal in serving the Cause and expressing happiness at the news that Abdul-Baha may visit America.

LONDON, ENGLAND, NEWS NOTES.

On February 25th, a meeting was held especially for Mr. W. Tudor-Pole to meet the Bahais, and speak to them of his visit to Abdul-Baha, and in what ways we could best forward the Cause. He urged that we should remain in existing organizations as far as possible, endeavoring to spiritualize them and to communicate the Bahai spirit to the others within those organizations, rather than by coming out and forming new assemblies, which might only result in a new sect. He read a translation of Abdul-Baha's beautiful address to be delivered before the First Races Congress, to be held here this summer, in the University of London, July 26-29. This address will be published in the volume issued by the Congress and can afterwards appear in the STAR OF THE WEST. This Congress is the child of the Union of Ethical Societies of America and England. Prof. Felix Adler started the idea. It is supported from over fifty countries, and by thirty Presidents of Parliament, forty Colonial Bishops, some hundred and thirty Professors of International Law, besides others too numerous to mention here. *"The prime purpose of the Congress is to cultivate mutual knowledge and respect between Occidental and Oriental peoples."* So Mr. Tudor-Pole thought it our duty as Bahais to do all in our power to help to make this wonderful Congress a success. We can at least all do something to make it more known and induce others to join it as either active or passive mem-

bers; at \$5.25, or \$2, for which sum the passive member will receive all the literature, "a veritable Encyclopedia on the race question." Write for the prospectus to Mr. G. Spiller, 63 South Hill Park, Hampstead, London, N. W.

On March 1st, Archdeacon Wilberforce spoke in his church, St. John's, Westminster, London, on our Movement, and in his sermon the following Sunday answered many questions he had received by post. How much interest this has created is shown by the fact that within the following ten days, Mr. Mayle sold 220 copies of Mr. Sprague's "Story of the Bahai Movement," clearing out the last of the second edition. A third one is now in hand. Although 10,000 copies of this booklet have been distributed, yet only a small proportion of the people have heard of the Bahais.

A Unitarian minister at Highgate has asked for a Bahai to speak, from his pulpit, of the Faith whereby he lives. Miss Jack, who was some time teaching English to the daughters of Abdul-Baha, has now taken a studio at 13 Hanover street, London, W., where she is at home to any interested in the Cause on Sunday afternoons, 4 to 6 o'clock. We have a definite centre now at Manchester—address Mr. Ed. Theo. Hale, 1 North Street, Higher Broughton. He writes "that the flame burns undimmed on these little Manchester altars."

—Arthur Cuthbert.

STAR OF THE WEST

Vol. II

Chicago (April 9, 1911) Jalal

No. 2

TABLET REVEALED BY BAHÁ'O'LLAH

TO THE SULTAN OF TURKEY.

Describing the sufferings of himself and his followers, after his arrival
in Akka.

HE IS THE POSSESSOR IN HIS MIGHT AND POWER!

The Supreme Pen proclaims:

O, thou personage, who considerest thyself the greatest of all men, while looking upon the Divine Youth, thinking him to be the lowest of men, yet through him the Eye of the Supreme Concourse is brightened and illumined. This Youth has never made nor will he ever make a request of thee: For from the beginning every one of the Manifestations of Mercifulness and the Dawning-Places of the Glory of the Almighty, who have stepped forth from the Realm of Immortality upon the arena of existence and shone forth with great splendor for the quickening of the dead, men like thee have considered those Sanctified Souls and Temples of Oneness upon whom the reformation of the world depends, as the people of strife, and wrong-doers. Verily, their names (the deniers) are forgotten and ere long thy name will also be forgotten and thou shalt find thyself in great loss. According to thy opinion this Quickener of the World and its Peace-Maker is culpable and seditious. What crime have the women, children and suffering babes committed, to merit thy wrath, oppression and hate? In every religion and community the children are considered innocent, nor does the Pen of Divine Command hold them responsible, yet the reign of thy tyranny and despotism has surrounded them. If thou art the follower of any religion or sect, read thou the Heavenly Books, the Inspired Epistles and the Divine Writings, so that thou mayest realize the irresponsibility of children. On the other hand, even those people who do not believe in God, have never committed such crimes.

In everything an effect is hidden, and no one has denied the effects of things except an ignorant one who is completely denied and deprived of intelligence. Therefore, undoubtedly the lamentation of these children and the cries of these wronged ones will produce a great effect.

You have persecuted a number of souls who have shown no opposition in your country and who have instigated no revolution against the government; nay, rather, days and nights they have been peacefully engaged in the mentioning of God. You have pillaged their properties and through your tyrannical acts, all they had was taken from them. When the order was issued for the banishment of this Youth, these souls began to lament, but the officers who constituted my guard mentioned that these souls had committed no wrong, nor has the government banished them, but if they desire they may follow you, for no one will oppose them. Consequently, they paid all their own

expenses and leaving their property behind, they were contented with the Countenance of this Youth and trusting upon God they departed again with the True One, until the fortress of Akka became the place of the incarceration of Baha'. The day after the arrival, the officials of the army surrounded the men, women and children and carried them to the gloomy dungeon of the barrack. The first night they were given neither bread nor water, for the sentinels were guarding the door of the prison and permitted no one to leave the place. They did not consider the plight of these wronged ones. Water was asked for, but it was refused. It is now some time since we are all imprisoned in this dungeon; although we were living for five years in Adrianople and all the people, whether ignorant or wise, rich or poor, testified to the sanctity and holiness of these servants.

When departing from Adrianople one of the believers of God sacrificed himself with his own hand, for he could not see this Wronged One in the hands of the tyrants. On our way we were transferred three times, from one ship to another, and it is evident that a number of the children suffered under these severe circumstances. When we left the steamer, they separated four of the friends from us, and prevented them from following, and upon the departure of this Youth, one of the four, named Abdul Gaffar, threw himself into the sea and no one has ever found any trace of him. This is a drop of the ocean of persecution which surrounded and encircled us. Notwithstanding these things, they are not yet satisfied, and every day the officers of the government are increasing their hard-heartedness, nor is it ended; day and night they are forming new intrigues and adding to our sufferings. From the government supplies, these prisoners receive three loaves of bread to last for twenty-four hours, and no one is able to eat it.

From the beginning of the world, no such persecutions have been seen or heard of! I declare by the One who has commanded Baha' to speak, between the heavens and the earth, there is no name or mention for you equal to those who sacrificed their spirits, bodies and property for the love of God, the Mighty, the Powerful, the Omnipotent! Before God, a handful of dust is greater than your kingdom, sovereignty, glory and dominion, and should He desire, He would scatter you as the sand of the desert, and ere long His wrath shall overtake thee, revolutions shall appear in your midst and your countries will be divided! Then you will weep and lament and nowhere will you find help and protection. The mentioning of these facts is not for the sake of your becoming mindful, for already the wrath of God has surrounded you, but you have not nor will you become mindful; neither is it for the sake of reciting the persecutions which have descended upon these holy souls, for they are intoxicated with the Wine of the Merciful and they are so exhilarated with the clear Salsabil of Divine Providence, that should the persecutions of all the world descend upon them in the Path of God, they are satisfied, nay, rather, grateful; they never had nor will they ever have any complaints to offer. At every moment the blood in their bodies begs and supplicates from the Lord of both worlds, that it be shed upon the ground in His Path; likewise their heads yearn to be raised upon a spear for the sake of the Beloved of the heart and soul. For several times the tests of God have descended upon you, and you were not mindful; one was a conflagration which burned the city with the Fire of Justice, so much so that poets have composed poems about it, declaring that such a conflagration has never appeared before; notwithstanding this your negligence increased. Then the cholera came, and still you remained heedless. Be ye watchful, for the wrath of God is prepared, and ere long ye shall behold that which is descended from the Pen of Command. Have ye

thought that your glory is everlasting, or did ye dream that your kingdom would remain forever? No, by the life of God! Your glory is not eternal, and our humiliation will not last. This humiliation is the diadem of all the glories, and only man in his perfection can comprehend it.

When this Youth was a child and had not yet reached the age of maturity, one of my brothers intended to marry in Teheran and according to the custom of that country, for seven days and nights they were engaged in feasting and banqueting. The program for the last day of the entertainments for the guests was the play of Sultan Salim. The ministers, the grandees and officials of the city were there in a great throng, and this Youth was sitting in one of the galleries of the building and was observing the scenes. Then they raised a great tent in the middle of the court; representations of human forms only a few inches in height would come out of the tent and cry: "The king is coming, arrange the seats in order." Then the other figures came out, sweeping the ground while a number were sprinkling the streets with water; then another picture was presented, who was supposed to be the herald, acquainting the people to be ready for review before His Majesty, the Sultan.

Then the ministers came, with hat and shawl, according to the Persian custom; others were present with clubs, while a number of others were garbed as chamberlains, aides-de-camp, ferrashes and executioners with instruments of punishment. All these men were lined according to their station and class. At last the king appeared, with sovereign power and shining diadem upon his head, and with splendor and glory walked slowly and majestically, and with perfect calmness, tranquility and composure, seated himself upon the throne. At that moment the noise of the guns and the music of the national anthem was raised, and the smoke surrounded the tent and the king. When the air was cleared, it was seen that the king was on his throne, and the ministers, the magistrates and secretaries had taken their places according to their rank. Immediately, a thief, captured by the police, was brought before the king, and a royal order was issued to behead him. Then the chief of the executioners took the captive and decapitated him, and a red fluid, which was like blood, was seen by all the spectators. While the Sultan was consulting with some of his ministers, the news was brought in that a certain person had become a rebel. The Sultan issued orders that several regiments of soldiers and artillerymen be sent to the scene and quell the disturbance. After a few minutes the thunderous noise of guns and artillery was heard behind the tent, and we were told they were engaged in battle. This Youth became astonished and bewildered at these affairs. Then the review ended and the curtain descended.

After twenty minutes a man came out from behind the tent with a box under his arm. I asked him, "What is this box? Where is the king and all the men?" He answered that all these great things and manifest objects, such as kings, princes and ministers, glory, majesty, power and sovereignty that we beheld were enclosed in this box.

I declare by the Lord who has created all things through His Word, that from that day all the conditions of this world and its greatness are like that play before the eyes of this Youth. It has not nor will ever have the weight of a mustard seed. I was wondering greatly that the people glorify themselves in these affairs, notwithstanding this, the people of insight will discern with the eye of certainty the end of the glory of every great one before beholding it. I have seen nothing except I have discerned its transiency, and God testifies to this. It is incumbent upon every soul in these few days of life to spend them in truthfulness and justice and if he be not confirmed with the knowledge of the True One, he can at least walk in the path of equity and intelligence.

Ere long all these apparent things, manifest treasures, worldly wealth, valiant soldiers, beautiful dresses and haughty souls, will be enclosed in the box-like tomb, similar to the box which contained all the players, and all this quarrel, strife and so-called honors are like the play of the children before the people of insight. Be ye admonished, and be not of those who see the Truth and yet deny. These things will not affect this Youth and the friends of the True One, for they are all prisoners and enchained, and will not nor will ever make any request of people like thee.

The point is this, that thou mayest raise thy head from the bed of negligence and become mindful and not oppose the servants of God without reason. Bear in mind that so far as power and strength remain in the body, thou shouldst remove persecutions from the oppressed ones. Shouldst thou have a little justice and behold with the eye of certainty in the affairs and differences of the ephemeral world, thou shalt acknowledge that all of them are like unto the above-mentioned play. Hearken unto the word of Truth! Be thou not proud on account of the world. Where are those people who were like unto thee, who claimed divinity in this earth without the permission of God, and desired to extinguish the Light of God and to demolish the foundation of Truth? Dost thou see any one of them? Be just! Then turn to God, perchance He may forgive the sins thou hast committed in this ephemeral life. Yet we know that thou shalt not become assisted in this, for through thy tyranny the Fire of Sinai flamed forth, the Spirit wept, and the hearts of the angels bled.

O, ye people of the earth! Hearken to the voice of this Oppressed One with the ear of the soul, and ponder ye deeply over the above-mentioned story. Perchance ye may not be burned with the fire of passion and desire, and be not prevented from the meeting of the True One, through the worthless things of the faithless world. Glory and abasement, poverty and wealth, trouble and tranquillity, all shall pass away, and ere long all the inhabitants of the earth shall return to the tomb. Therefore every possessor of insight must behold the immortal outlook, that peradventure, through the Bounties of the Eternal Sovereign, he may enter into the everlasting Kingdom and rest under the shade of the Tree of Command. Although the world is the place of treachery and duplicity, yet under all circumstances it reminds all the people with the idea of change. The passing of the father is an admonition for the son, and it reminds him that he, too, must pass away. It would have been well if the people of the world who are amassing great fortunes and are deprived of the True One, knew what would become of their great wealth. By the Life of Baha', no one is cognizant of this fact except God, Glorified is His Station!

The philosopher, Avicena—peace be upon him—says: "Be admonished, O ye whose hearts are darkened, be ye admonished O ye, whose faces are covered with the lines of age!" However, the majority of the people are asleep. The example of those souls is like unto a person who was so intoxicated with wine that he was showing the signs of affection to a dog, and showering upon him tender words of love and affection. When the morning of intelligence dawned, and the horizons of the heaven were illumined with the brilliant orb, he beheld that his beloved was only a dog; when ashamed, regretful and remorseful on account of his act, he returned to his home.

Do thou not think that thou hast made this Youth powerless, or that thou hast conquered him. Thou art defeated by one of the servants, but knowest it not. The worst and lowest of creatures ruled over thee, and that is, thy passion and desire, which has been condemned forever. If it were not on account of the consummate Wisdom of God thou wouldst have seen thy

weakness and the weakness of the people of the earth. This humility is the glory of My Cause, wert thou to know! This Youth has never loved nor will ever love to utter any word which is against courtesy. Verily, courtesy is My Garment with which we have adorned the temples of our favorite servants. Otherwise some of thy actions that thou thinkest are unknown, would be mentioned in this *Tablet*. O, thou possessor of might! These little children and these friends of God did not need the officers and soldiers as guards. After our arrival, one of the officers presented himself and after much conversation expressed his own innocence and thy crime. This Youth mentioned to him that: "Primarily, it was necessary to bring about a meeting of the Ullamas of the time and Himself so that the crimes of which these servants are accused might become evident. However, time has passed and according to thy statement thou art commanded to imprison us in the 'most desolate city.' But I have one wish to make of thee, and that is to request of His Majesty, the Sultan, to grant Me an audience of ten minutes in order that he may ask the proofs and arguments which he thinks would establish the validity of the Word of God. If the proofs which he desires are made manifest on the part of God, he should then liberate these wronged ones and leave them to their own condition."

He promised to take this message and send an answer, but we heard nothing more from him; although it is not the Station of this True One to present Himself before any person, for all the people are created for His worship: Yet for the sake of these little children and the number of women who are away from their country and people, we volunteered this act, but notwithstanding this, no result was produced. Omar is living and ready, ask of him so that the Truth may become manifest to thee. Now all these exiled ones are sick and lying in prison. No one but God the Mighty, the Glorious, knows what will happen to us.

During the first days two of these servants passed into the Supreme Concourse. One day one of the officers commanded that they could not remove those blessed bodies unless they were paid for the shroud and casket, although no one ever asked anything of them. At that time we possessed no earthly means, and when we insisted that they leave the work to us and allow the friends to prepare the dead for burial, they refused. Finally they took a rug to the bazaar and sold it at auction, and delivered the money to the officers. Later on it became evident that they only dug the ground and laid the two blessed bodies in the one grave, although they had been doubly paid for shrouds and caskets. The pen is unable and the tongue is powerless to describe that which has descended upon us; however, all these poisons of tests are sweeter to this Youth than honey. I pray that under all circumstances the trials of the world in the Path of God and the Love of the Merciful may descend upon this Ocean of Significances. We beg of Him patience and endurance.

Thou art weak, and knowest it not. Couldst thou realize and be perfumed with the fragrance wafted from the direction of the Ancient Beauty, thou wouldst leave everything that thou hast in hand and hasten to come and live in one of the ruined rooms of this Most Great Prison. Ask thou of God that thou mayest attain to the age of maturity so that thou mayest recognize the beauty and ugliness of deeds and actions. Peace be upon those who follow guidance!

STAR OF THE WEST

(Continuing the BAHAI NEWS)

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahals which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor).....	Mar. 21
2nd.....	Jalal (Glory).....	Apr. 9
3rd.....	Jamal (Beauty).....	Apr. 28
4th.....	Azamat (Grandeur).....	May 17
5th.....	Nur (Light).....	June 5
6th.....	Rahmat (Mercy).....	June 24
7th.....	Kalamat (Words).....	July 13
8th.....	Asma (Names).....	Aug. 1
9th.....	Kamal (Perfection).....	Aug. 20
10th.....	Eizzat (Might).....	Sept. 8

MONTH	NAME	FIRST DAYS
11th.....	Mashevat (Will).....	Sept. 27
12th.....	Elm (Knowledge).....	Oct. 16
13th.....	Kudrat (Power).....	Nov. 4
14th.....	Kowl (Speech).....	Nov. 23
15th.....	Massa'ulk (Questions).....	Dec. 12
16th.....	Sharaf (Honor).....	Dec. 31
17th.....	Sultan (Sovereignty).....	Jan. 19
18th.....	Mulk (Dominion).....	Feb. 7
Four intercalary days.		
19th.....	Ola (Loftiness).....	Mar. 2
(Month of fasting.)		

Vol. II

Chicago, (April 9, 1911) Jalal

No. 2

To the Editors of the STAR OF THE WEST:

O ye Editors of the STAR OF THE WEST!

Your letter was received and your effort became known. I hope that, day by day, you may add to your effort and give importance to this newspaper, for it shall progress step by step and shall attain to the praiseworthy station.

The detailed Tablets of Abdul-Baha in regard to Exhortations and Education are many. Ask for them and print them in the paper. You have permission. Whenever, in the future, detailed Tablets are written, copies will be sent to you for publication.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Extract from Tablet to Mirza Ahmad Sohrab in reference to the foregoing Tablet: "A new Tablet is revealed for the Editors of the STAR OF THE WEST. Translate and forward it to them. The volume of this newspaper, God willing, will grow to the dimensions that you outline. There are many detailed and general Tablets by Abdul-Baha upon purely exhortational matters, pertaining to moral and spiritual development. Print them by degrees in the STAR OF THE WEST. Likewise, whenever, in the future, you receive any detailed Tablets, you should print them in its columns. God willing, the number of its subscribers shall also increase."

و حتی دولت مظهر ثواب حق آنکه در درجات علوم و فنون استوار شد
 و نمودن باز اطفال غریب خود را برای اکتساب معارف و تحصیل
 بهای با مرکب میفرستد. امروز امریکت فخر نورانی صنایع
 و صورت جدید است و حتی دول اروپا برای تحصیل این نکات
 با تکلیف میفرستند در کلیات و فایده ها بهر گدی مشغول
 میگردد. پس چه خوش است که ما ایرانیان قدر این نعمت
 خدا داده را بدانیم و پشت پا بر تقدیر است الهی نزنیم و از نصیب
 خود را بفرست رسول ص که میفرماید اطلب العلم ولو با نصیب
 و اطلب العلم لیضی علی کل مؤمن و مؤمنة فانه بهریم .

از طهران

بجناب مقدس برادران روحانی افشاء محترم بماند آنکه شریفانه
 ایله وستان الهی استغفری علیه مقدس بمانی! خداوندی را بنده در دیکار
 پرستنده ام که باران رحمت بی حساب بفرستد و خزان محبت بی
 همه جانشید است و الله در نهایت سعی بر خدایات امریه ثابت پیغمبر
 با شید و بر اعلا کلمه الله که رحمت را بفرستد زیرا جراتی اعلا طبع
 در جنت علیا و در ذیل سلطان عدیل و نظیر است علی الخصوص در این
 بهار بخت فرجام که نسب امر الله میورد و در است کلمه الله مرتفع و صدای
 بلند و لویای چرخ مرکز بیانی که مکتب آن رسیده خدا میگوید الهوم الله
 مستقر و هیچکس در حقایق و اسرار ملک برین بنظر میرسد در دفتر که کارگاه
 بیانیچه خدایات بطوس و پولیس و اسرار ملک و تحریک تا ابد الابد و باغ
 برقرار است. منت خدا را غرض جل که در دولت را بیک صیحه تا ناگهان از
 غفلت بیدار و از مستی بگوشتار و از قبور جهالت بفرز آید و بگوید
 طلب انگیز فرج آنکه ملکوت الله را شنید و قلب با نواز روشن و
 در حقایق از انفعات امر الله معطر فرمود و اتحاد و ادغامی بنما و شیطانی
 نمود و غباری غلیظ تقلید را از لایه هایان برداشت و آداب معارف
 و سکوت نمودن با جمیع علل را با استحضار ابواب تری و سعادت
 بر رویان گشت و کلمه مبارکه اصلح الهم را بر اقرار و از جهل و جهل
 منع فرمود و محبت و دوست را اجرا نمود و از ساد و ساد استوار علم
 و معرفت را بارانید و از این اسطر زلال گیتی حیات نبات یافت
 با لبه جدید لبس کردید جهان جهان بر جوی شد و در ششم الهی
 مفتوح کردید و در جمل و داد در حسین مقدس بر افرشت و در

نورانی در حسین سین درخشید. پس امروز است واحد هسته در بار
 روحانی میباشیم و باید بجان دل پیچیدات امریه بر دلایم یعنی کوی تکلیف
 و بجزو ششم تا که از امر الله مطلع شد اند به کلیات خوش و دهقان
 پسندید آنها را عارف گردانیم و در نظر لایه مقدس مرکز نبات
 و در دکنیم به فعل کما یکیم نه بفعل و بدعت کار از پیش بریم نه بدعت
 مطول از زبان کردیم و عیان از ابد شویم و عیان از آتش کردیم و عیان
 شفا شویم و معنی اتحاد و اتفاق را اجرای داریم پس باید بهوشید با شیم
 و در خدمت منبع بدارید و در قرتی مردانه و زوردار و همه اعمال و رفتار
 و کردار با محبت و اتحاد کردن شود. و از رجای شرا به ترش آب آوردن
 حضرت من الله الله بهر ملک آنکه یک بسیار مرد و بیگانه خوشترند
 بر سحت آن دیار بقدم مبارک شود گردد و نوع برادران قطع
 عالم از شرق و غرب و از جنوب و شمال در زیر یک شمشیر واحد را آورند
 و فعل را ترقی بخشد و شما که برادران و خواهران روحانی ما هستید
 و جد و طرب نایید که در فیض جمال بی مثال محبوب علیمان بهر
 گیرید و از شراب وحدت که از دست آن ساقی است بفر
 اتحاد و یگانگی بریزان سرش رشوید و چه با جیب نشینی با جیب
 بیاد و حرفان بان میبارا و خوشحال شای که از کلیات دل آید
 بیانات موعظت انگیز آن قاض کوثر معانی است فیض میباید پس
 به شهنشاهان بر آید و جلال و عظمت خدای قادر مطلق را بنجید
 کنید که بر زیارت جمال نورانی حضرت عبداله ا سرافراز و بایست
 لغت بگری منفر میگوید خوش خوش حال شما اگر آن در داری
 معرفت و یک ناز عرصه میدان وحدت سحت امریکت را بهر
 آفتاب طلعت زردانی روشن و نور فراید و مسلم است که خاتم این
 سفر قلوب بفرز را در جیات دمد و ثمرات عدیه بخشد چه قدر بکند
 این عطیه بگری شای که در لذات قدر این موهبت الهی بدانیم که این
 طلعت زردانی در ملکوت مهر چون بوسف کفایت پس از بگری از راه
 و بفسخیش بر خدست امریه و از غفلت الله قیام نمود و از دست
 امریکت و فداقت آن ایمان را داران دیار و قبولی که بنمود در سیر کافلت
 باقی هستند زلف نمود حیات بخشند باری حضور هر یک از این
 برادران روحانی و خواهران معنوی تحت بهائی و سلم و اتحاد و یگانگی
 بر سیمین

یکی را آتش در آتش کشید و دیگری را در آتش زشت ریختند
 جمعی را در مدخلی و بر تپه ای مقام و منزل دادند و برخی را در بعضی
 سفلی و در کفاتی ادنی و طین و کمان گزیدند و کشتند و قدمن لندن
 مستقر علیهم و لا یعلم ترک آن الله العظیم بخیر و الله ان تکلم فیما لا علم لایه
 و نسند تعالی ان تبدل التبیات بحکمت و ابجمل و الحکامات
 با علم و العرفان و النقل و الهوان بالعرف و ابجمل و دبیر الله
 یعز من یث و یذل من یشاء و یرفع من یشاء و یخضع من یشاء

حرکت مستقامی بایله آمریکا به طهران

در هشتم ماه آوریل پنج نفر مستقامی بایله آمریکا که مستقامی
 تنظیم امور بایله ایران اجیر شدند با عیال و اطفال خود که در ایام فرست
 هفت نفر می شوند از نیویورک عازم طهران شدند . بزرگترین و بهترین

واقعۀ تاریخیه در تاریخ ایران همانا انتخاب این پنج نفر دانیال
 امریک است که ان شاء الله بزرگی ثمرات یحیی از اعمال آنها در
 صفه زرین ایران ظهور و بروز خواهد نمود . و اینست و ملکیت قدیم و جدید

نواطه و رابط متقه دوستی و علی و تجارت بیشتر از پیش بهم مرتبط خواهد شد
 چرا که این پنج نفر هر یک از تجرب امریک را با ایران
 فال نیک زد و عقایدت محمد درج نمودند و امید دارند که این

استقامی دایب و دیاب و تعاون و تعاضد حقیقی مابین امالی آنان در
 و ایران گردد تا هر یک را بر احتیاجات خود واقف شد و در رفع آن
 کوشش نمایند . اما اسما و این نفوس که در روزنامه اعدا شدند

از انوار است . مستورگان شومستر . مستورگان کرن بستر
 کنگلی . مستور بروس وکی و هر یک از اینها سگلی
 فاضله مایه و دخل و خرج ملکیت را بشمارند و در آن خواهند

کوشید . لهذا که از یاد و رابط محوسه ما را امید جهان است که
 دولت ایران رسد و بزرگان و متمولین غیر رسد و هر یک از جوانان
 باهوش و با لیاقت و وطن پرست را با امریک و فرستاد تا در دارالنفوس

کسی نمیکند تحصیل علوم نمایند مشغول گردند و چون از تحصیل فارغ شوند
 بویض عزیز خود مراجعت نمود و در بیداری و تمدن امالی بکوشند .
 امروزه دولت چین قریب و دورتر جوانان تحصیل در مدارس امریک

فرستاد و در بیل دسته فارغ تحصیل شد و بطن مینا شد
 و مرجع خدمات خوب میکردند و دسته دیگر از چین آمد جای آنها را

استقامت را امر الله در کمال حقیقت و ثبات

حضرت عبداله و دیگران از الواج اخیره به اجای خراسان میفرمایند
 نامه شمر رسید از دست حرارت قلوب اجای الهی شمع
 شادمانی بفرزاد و فرج روحانی بخداد عبداله باقیه یوسف

سغانی سفر نمود و بعد از آنکه مقدس شمر گشت هر چند از بوم
 اجازت در اجیف و مغزیات جبرند در خط است و ملی امید جان
 است که این سفر شمر گردد و صیت و آواز امر الله این آفاق

بحرکت آمد سختی افشانه شود و تقایر گردد و بیاران رحمت
 پروردگار تائید شود البته بر وی در سبزه و خرم گردد البته بفضل محبت
 اسم اعظم روحی لا جاله العله شای امر الله در جمیع آفاق بلند است

صیت کلمه الله در هر اقلیم آنگاه که شمر مرفیع در این ایام در امریک
 امر الله را چراغان و شایک است و در امریک و آسیا و ولور
 ترک و تاجیک و در پایتخت ژاپان روزنامه بهار ان تائیس

نمودند و حضرت عالم فاضل برکت الله هنری بلسان انگلیسی طبع
 از میفرماید بعضی از ایرانیان امریکان غم سفر چین و واپسین دارند
 تا ندانند در آن بلاد و بشمارند در اروپا و آسیا کوس اما این دولت

سیحان الله با وجود این امر همین الهی و دفعه کلمه الله و آتش نجات
 الله معبودی نوموسان که اخضع از عبودیت کلمه الله و فرزند تقصیر
 شان نقص میاف و کلمه پیمان است . بهیات بهیات

این آهنگ ملک بتر اغراب ناسوتی مفاد است نتواند و این تیر
 بدیل معاینه الکلیف کلمه فانی مقابل میفرمایند شهباز جریل را بال و در فانی
 بدیل معیان نشود و انوار شمس حقیقت را ظلمات بخت و وقت

بگوئیم در نشر معارف و علوم سعی نمایم و در بناء مدرسه علمیه
 و ایجاد فابریقه جات و ساختن راه آهن و دفتر معادلات و غیره
 و تعمیر بلاد و بنا و علم و هنر و تخریب و این که امانی غریب اقداماتشان در امور کلیه جزایر و نایب و خطبه
 نزد خود دایمی مذہبی ما را ابداً بمقتضای اصلی در سبیل بل گردانند و ضمیمه از مدی بیعت و دانائی کافی اولاً مدح و تعالی عاقبت نتیجہ بر
 مذلت و فساد و خرقان خواهد نمود . بجز با خود دوستا و ابرایران است
 و خادم حقیقی س کهین امانی ان سرزمین است عاشق ترقی آنها
 است نه دشمن از همه قلب مشتاق و عهد و جملد آنهاست
 و دایمی نمید که روزی باید که ان ملت مانند ملت سرزنده ژاپون
 علم تمدن قرن جدید را بر او عید قلب آفاق بمنده نماید و در جوضه
 دول حید داخل گردد و با هم دولت تمدن که دریا و دیا و دل را که
 سعادت طبع است بشهر گردد و اگر این اختلافات و ذنبه
 و این فحاشات مذہبیه از قلب ایرانیان زایل گردد سستی
 نیست که در قلیل مدت به جمیع امانی نورانی خود نائل خواهند
 شد ایوم بوم و صرت است نه گفت روز دانی است
 نه چالاست ما جمیع ایران یک خاکیم و بانه یک وطن ایملد بل
 در حقیقتی به هم از سر گرفته اختلافات به یویشیم .

از یاد و کوبه
 و قانع نگار اداس می نویسد : " این پنج استلاب که چون پیش
 و نالو مشهور بود به جود و سرور و موفور گردید و از مضامین مندرجه که کل
 مواظط حسن و مضامین حکمانه بود بی نهایت ممنون و متشکر گردیدیم که این
 یار و یار جهان فی الحقیقه بهر این نوع انسان خافه نسبت امانی ایران
 گردد و غائب جهالت و نهالک غفلت ایران در گردانند شرحی از
 حال اندیشی و عاقبت عینی مرقوم که یاران الهی و دانشمندان انجمن
 سرودنی باید تا نظریه اقباسور باشند و نتایج هر اساس باشند و در
 و تأسیسات کلیه را بر اساس حکم بین گذارند و بینان را حصصین
 کنند تا در تابع قرون و اعصار اندی در سبیل گردد و متداول نام
 و حوادث واقعه تا فرجام زمان خلل بایرکان و دی رزغ غریبون
 بر این نکته دقیقه غفله و انقب گشته اند ولی شرفیون از این ترک و غفلت
 نمائند بل چنین است که کن خردمند یکجا مرقوم داشته اند و در
 سر سرتی برده اند فغم مقال المولوی المعنوی : هر که اول نگردد

کتابخانه

و قانع نگار ادا میورید: - " روزنامه پنج باقر شود و انقلاب
عظیم هر رشت انداخته و عاقبت آن معلوم نیست بجا نمی شود
چون قسم فرود آید محقق نیست بدست روزنامه نگاران رشت
افتاد دنیای مذالت و پستی و پستی و استهزا و بدگوئی را در هر
خود گذاردند و بعضی نفوس سرزبانها افتاد چون بخواب می
از ایران بدر می فرستند و تصور فرمود که مشروطه بعضی عنوان است
را بکنی از زبان برده علی چنین است اما تا چه درجه هنوز دخی ایران
موش شنیدن بعضی افکار را ندانند آنها را ضعیف نمودند که
بها! لودوی رزمین باشد حالا شاید کنند که روزنامه هم دارند
انهم از امریک از رنجل حد میبرند ناچار بانی ف و میگردانند
بعضی از دوستان راستان این شهر تحویات شما می ۱۶
۱۷ و تسلط و موافق حالت حاکم ایران نیست قدری باید
ملاحظه فرمود مطالب را بجا درات تلقین مسطور نمود این حرکت
فرزاد را در احوال قریب و نزدیک تر است فانیان حق
خود دیدیم و آنچه را گفتیم مودع داشتیم صلاح مصحت
خوشتر خوران دانند "

چونانی چند عضو دست پیدا نمود و از برای خدمت بامراتیه حاضرند
 بنهنگتیمه که موجب برادرانم افتخار محقق میشود و کارهایی که انجام دادند
 امر است با طواف نایس محل چو نان حج کرون ایماز بزم علان
 در خدمت گرفتن خدوات و تکلیفات سفارخانه شوق علوم و درستان
 بر خدمت امواته امور خیریه و اجری و امواته . بر یک لای انعام
 بنهنگتیمه شب همانی دان و اجابتی و در افتادن راجع کردن و انهاره
 بزرگترین دجهتای امری مشغول میدارند . مطالبی که پیشنها کرده اند
 بهمان افتخار مدرسه خوانستن مبلغ مخصوصی که حج اهل رشت تحفه
 میداریم و قریب بیست نذر و جمعی موشن و مقبل شوند و از این بجز
 اعظم نباشند و از این آفتاب عالمتاب بهر و نصب گیرند .
 روزنامه پنجم خبر که حاکی از شب رات و رات رات روح خشن
 همراه نیک رات و اسباب اشتغال و انجذاب یاران این
 سالان میگردد .

از قزوین

یکی از اصول ثابت غیر متغیر این چنین گفته بهمان راست گوی حقیقت
سراش بود و اگر محتمل بابت شمار نامی مذکور خارج از حقیقت است
بدون شک نویسنده آن سرزاده هرگونه مذمت و تخریب خود را بدو
دیگر با حالت ابرو بران نتوان هر خطائی را چشم پوشی کرد و در نظریه
افغانی نمود نیم قرن است که بهائیان ایران بدین هرگونه ظلم و اذیت
و آزار گذرانده و در نهایت مبر جمیع این بارهای گران را بدوش
گرفته بهیچ محنت اندوختند که در فایات ادب و ملیت و کلیه اظهارات
عوض آنکه جواب حسابی بشنوند سخنی و استهزا می بینند خیریت
نویسنده گمان جو اندرشت عوض آنکه سزا به تخریب و استهزا
آرایش نمایند در ایفا یافت و بیگانه ای الهی بدیانت ایران
خاصیت و ملافت ابراز دارند زیرا در این دنیا هیچکس از اوقات
و هر روزی نداری نگرفت و فائده نبرد باید ما الهی ایران
بدون ملاخط عقائد دینی و در ترقی و پیشرفت این ارض متعقد

سفر عبدالبهاء بامریک

بها یان این بلاد بتدریج بر غفلت و جدالت سفر حضرت مکن
 ایشان را ایالت متحد آگاهی پیدا نمود جدا بر احوال و امور
 و بر نوع موانع قیام نموده و امیدوارند که بزودی این فرزند
 واقعه تاریخی تحقق یابد. حضرت مولی الهی در الواح خرمه
 میفرمایند: "ای شهناز ناسه تو رسید بایسته اظهار
 همیشه کجاست مناتا بسبب انجذاب جان و دل هر دو گردد هر
 زمان که امریک استعدا حضور من حاصل نماید یقین بدان
 که خواهم آمد." در لوح دیگر نازل شده: "مراقب نمون لوی
 که اجایی بوسن و آمدن نهایت بر درداشتند کشت نیز
 بامریک خواهند آمد و این خبر بسبب انتشار ندای ملکوت در
 آن صحنات گشت عبدالبهاء را نهایت اشتیاق
 بدیدار اجابت او و تذکره با امانت حسن است ولی باید که
 استعداد حضور پیدا نماید زمین باید مستعد گردد تا آبرسانی
 کند و از فیض سخاوت ناسیج حاصل شود امیدم چنانست
 که این استعداد پیدا خواهد شد.

از آبان شهر از

دافع نگار ادب بنویسد: "حمد خدا که بمقتود نایل شد
 و ملوکیم چه که بخت با فقر خدا درادشور و له آورد و چون مستطاع
 با ما دکاند را تبدیل بمصدق نمود خفجان فراش غفلت
 از استه خویش بیدار و همو بشیاریخت و بتجید و بسیج
 جلیل شغول گردانید تا پیشتر از فراخت و جبهه هستی
 بسی غاشقان که قدم در کوی عشاقان گذارند و بسوی مقصد
 شتافتند از ادوای این بلاد نخواهید بایستاد نمود کل
 غیوم در برش است اجایی سخن بود طیفه صدق در خدمت
 سعی و دجا بپند. در این ایام جمیع نقاط ملک ایران بنوع
 خدمت اجایی الهی متور است و دست اتحاد بیکدیگر داند
 و کمربست را بر بسته اند بیاد درست نمیشد و از حاکم
 و درستار و در جمیع شهرها نقضات و دانات محال لغات
 و صفات تبلیغ و تفسیر هم روز معقد تشکیل میگردد و در

بخت با فقر خدا

نسب که کنش در حق مقصد جلیل شمی نهانید از انجودراین
 بلد در این ایام عقبه از خادین مرکز بهمان بدور هم جمع آمد و کل این
 جان و دل دست اتحاد دیگانهگی بدست بهم دانه نایست
 نموند و متوق بخدمت شوم و دعا داشت و موصفت بیکدیگر
 مانده و حدود و غیره را از زمان برداشته خدمت استان
 و جانفش در طریق نبی نوع انسان نائل ایم و تجسس را در ظل
 و محفل استظام لقب نمودیم و نقد را در نهایت نظم و ترتیب
 و کینه اجرائیه محفل استظام مرکب است از ناظم حضرت جایی
 نقی میرزا انور الله و کجی مدار میرزا عزیز الله علیهم
 حاجی الهی در اطراف جهان گامهای این فانیان را بقیم عطوفت و
 محبت یادآوری فرمایند باری میس این بلد عارت است از
 روحانی و محفل استظام و محفل اناه الرحمن و محفل حکایات و محفل
 و این آخری هفته یک روز قریب دو ساعت در مدت مدرسه
 جمع شدند و به قدوت الواح و دناجات و کلمات مکتوبه مشغول
 اند در باب مدرسه تربیت بکبان نایست در سه سال است بعضی
 ایرانی تاسیس شد و بعد بواسطه یکی از افراد مردان آباد مدرسه
 علیخان برپا گردید این شخص چنان در انظار آمدن اسباب تعلیم
 این بلد سعی است که کسر کسی مثل او بیخود رفت خودش را در وقت
 بیکاری کند ولی چون معادنی نداشته برای او بسیار گران
 اندر سه سال بر حصول تمدن جدی گذرانده تا آنکه چنانچه پیش از این
 نویسنده از مدرسه امیریکانی طهران فارغ تحصیل گردید با تقاضای
 بانجام آمد در این قلیل مدت قدری شباهت به مدرسه جدید
 نمود اما چنانچه از دانشن کتابهای لازم از قبیل تجوید و احکام
 و ترکیب ابتدائی و جاد اشکالات شد ایم امید است که
 و بخت بر می ایران و امریک در مسئله کتب درس نایندی خواهد
 نمود چون کتب ابتدائی موجود نه نصف در سه سال باید نوشت
 که باعث تسخیر وقت خواهد بود اندر سه فقط سمیت چهار نفر
 شکر دارد و یک معتم باری این چند که برسبیل اطلاع عرض
 شد که از احوال دولت این بلد آگاهی پیدا نمایند.

نجم باختر

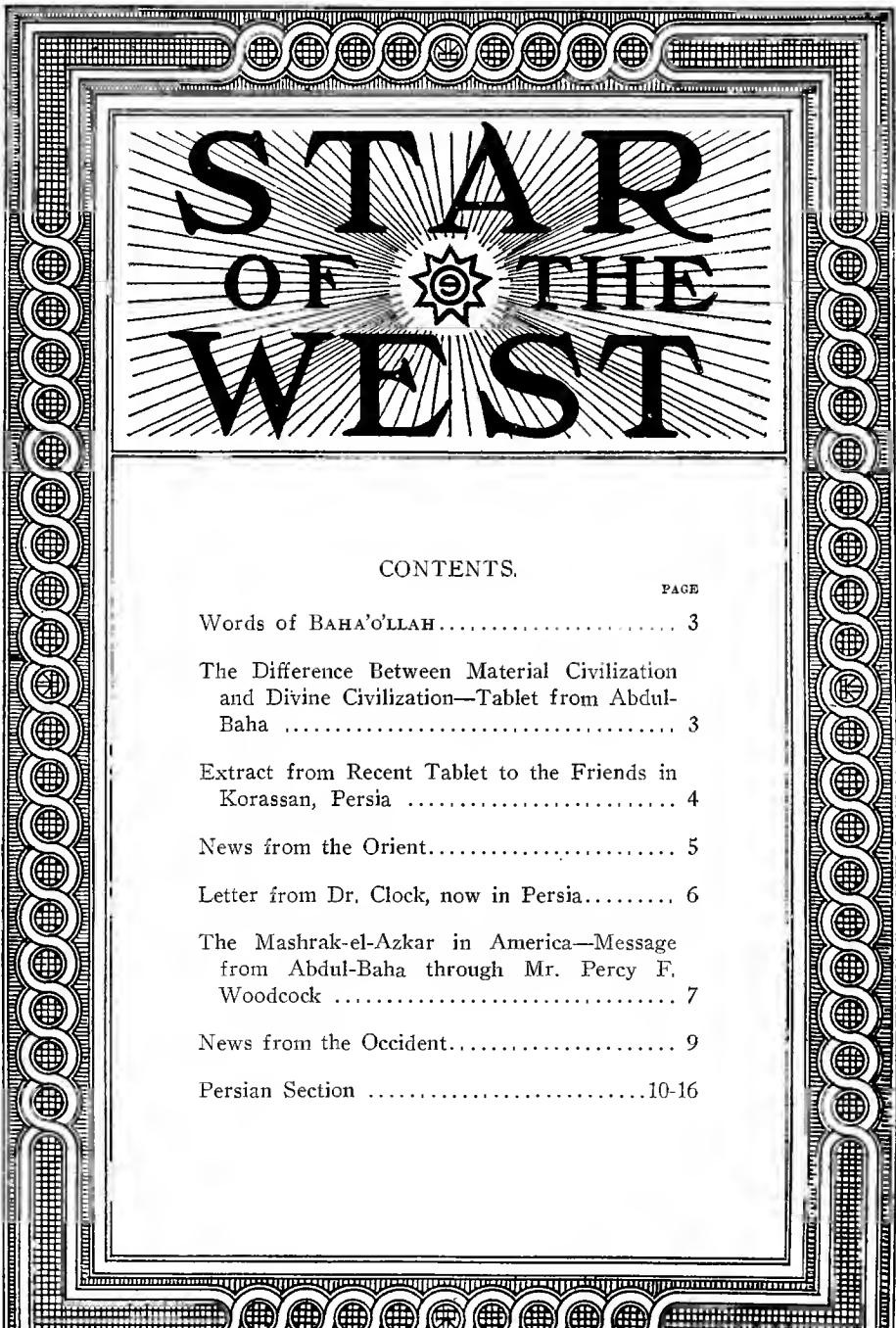
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شماره دوم بهار ۱۳۲۹

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Persian Editorial Office: NAJME BAKHTAR,
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ASSEMBLIES IN THE OCCIDENT.

Secretaries are requested to see that their Assembly is correctly represented.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street. Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

GERMANY.

STUTTGART, WURTEMBERG.—Regular Meetings of Assembly Friday evening. Kanzlei strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26t.

UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. Russell L. Brooker, 29 Hawthorne Avenue.

BALTIMORE, MD.—Regular weekly meetings Tuesday evening at 629 West North Avenue, and Sunday evening at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BOSTON, MASS.—Sunday morning, at 11 o'clock, in Beckton Hall, 200 Huntington Avenue; study class, Friday, 8 p. m., at 69 Gainsborough Street. Miss Julia Culver, Corresponding Secretary, 38 Putnam Avenue, Cambridge.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283, George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, O.—Meeting held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, O.—Meetings Wednesday evening at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meeting, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Deremo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

MUSKEGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 2 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. M. M. Rabb, Secretary, 1146 Willamette Boulevard, Station F.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Miss E. Mabel King, Secretary, E413 Mission Avenue.

SUMERDUCK, VA.—Meeting on fourth Sunday; address care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

STAR OF THE WEST

Vol. II

Chicago (April 28, 1911) Jamal

No. 3

WORDS OF BAHÁ'O'LLÁH.

O my servant! O Joseph! Hear the tone of God and do not compare this day with any other day, neither the wonderful, sweet Word of God with any other words; look to the apparent matters with thine own eye, and do not follow anyone in knowing the Greatest and Brilliant Orb.

In this day, the beloved of God must not hesitate or delay an instant in teaching the Cause of the Manifestation, and must summon the people continually, with great admonition and conciliating words, to the Religion of Majestic Oneness; because, verily, in this day, to the soul who is the cause of guidance to another soul the recompense of a martyr in the way of God will be assuredly recorded by the Pen of the Cause, for his deed.

THE DIFFERENCE BETWEEN MATERIAL CIVILIZATION AND DIVINE CIVILIZATION.

TABLET FROM ABDUL-BAHÁ. *

To Mr. Arthur S. Agnew, Chicago, Ill. Upon him be BAHÁ'O'LLÁH-el-ABHÁ!

HE IS GOD!

O Thou Servant of the Beauty of ABHÁ!

I received thy letter, and the books that thou hadst sent have been received. Convey, on my behalf, most wonderful ABHÁ, greetings unto Mr. Albert R. Windust, Miss Gertrude Buikema and Miss Mary Lesch. During hours of leisure, when in the middle of the night I engage in supplications, I shall beg for assistance and favor in their behalf. Indeed, they have made a great effort in the printing and publication of the Letters (i. e., Tablets).†

As to the difference between the natural (i. e., physical or material) civilization which is in the present day in force, and the Divine civilization which shall be of the results of The House of Justice: The material civilization prevents and safeguards people from committing evil deeds, through the force of the laws of retaliation and correction. Thus, you see how prohibitory laws and rules of correction are constantly in circulation and yet, by no means, any (adequate) law of retribution is to be found; and in all the cities of Europe and America spacious prison buildings have been founded and established for correcting and punishing the criminals.

But the Divine civilization will *so* train mankind that no soul will commit crimes, except rare (or few) individuals, which exception is of no importance whatsoever. Consequently, there is much difference between preventing people from evil actions and crimes through correction and retaliation or through violent punishment, and *so* training them, enlightening them and

* First of a series of Tablets containing Exhortations to moral and spiritual development. † Refers to the compilation of three volumes of "Tablets of Abdul-Bahá," by the Bahai Publishing Society in America.

spiritualizing them that they will shun crimes and evil deeds *without* any fear (however) of punishment, prevention or retaliation. Nay, they will consider crimes themselves as the greatest punishment and mightiest retribution, will be attracted to the virtues of the human world and devotedly spend their lives in that which is conducive to the enlightenment of mankind and to spreading qualities acceptable in the Threshold of the Almighty.

Consequently, consider what a difference and distinction is there between the material civilization and the Divine civilization! The natural civilization prevents men from doing harm and wrong through force and punishment and thus withholds them from committing crimes. But the Divine civilization *so* trains men that the human individuals avoid sins without having any fear from (material) punishment; and the very sin itself becomes unto them as the severest punishment. And they will engage in acquiring human virtues, gaining that by which mankind will be uplifted and that which will enlighten the human world with the utmost zeal and fervor.

O Thou Creator! Bring the American friends nigh unto the Kingdom of ABHA and suffer their deeds and actions to be in conformity with the Commandments and Exhortations written in the Tablets. Make them firm in Thy Love and steadfast in Thy Cause. Attract them unto the Bahai Beauty and cause them to attain infinite warmth and fervor. Bestow upon them a firm footing and give them a heavenly power in order that they may engage in Thy service and spread the Signs of the Kingdom.

Thou art the Powerful, the Mighty! Thou art the Compassionate, the Gracious, the Seer!

Upon thee be Baha-el-ABHA!

Convey, on my behalf, the most wonderful ABHA, greeting to his honor, Mr. MacNutt and Mrs. MacNutt.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

EXTRACT FROM RECENT TABLET TO THE FRIENDS IN KHORASSAN, PERSIA.

The news of the attraction of the hearts of the believers of God ignited the candle of happiness and created spiritual joy. Abdul-Baha traveled to the land of Joseph of Canaan and became well known in the servitude of the Holy Threshold. Although the attack of the sects and the false rumors and statements in the newspapers are intense, yet it is my hope that this journey may become fruitful and the Voice and Summons of the Cause of God may move these regions; some seeds may be sown and watered and be assisted by the downpour of the rain of the Mercy of the Almighty. Assuredly they will grow and become green and verdant.

Praise be to God! that through the Bounty and Favor of the Most Great Name—May my life be a sacrifice to His believers!—the Voice of the Cause of God is raised in all countries and the Fame and Melody of the Word of God is spread in every region. In these days the Cause of God is progressing and advancing in America, and in Asia there is the clamor of Turk and Tajik. The Bahais have founded an English newspaper in the capital of Japan, which is edited and circulated by his honor, the learned Professor Barakatullah, of India. Some of the American believers are expecting to make a trip to China and Manchuria so that they may raise the Voice of the Kingdom in those parts, and in Europe and Asia the Trumpet of the Supreme Concourse is heard.

God be praised! Notwithstanding this divine, Majestic Cause, the promotion of the Word of God and the diffusion of the Fragrances of God, a few impotent ones, who are less than the flies, desire to break the Covenant and violate the Testament. How fruitless and weak is their endeavor! The screech of the owl is discordant before the Melody of the Kingdom and the cawing of the crow is drowned before the harmony of the

Nightingale of Significance; the weak bat with its shattered broken wing cannot soar with the white-winged Gabriel, and the darkness of humiliation and remorse cannot cover the rays of the Sun of Truth. Were there any justice they would all testify that this Pen is not moving the East and the West except through the Confirmation of the Blessed Perfection, and this Melody is not imparting rejoicing and delight to the world except through the assistance of the Most Great Name. When the blind souls deny the existence of the sun, they think they have accomplished a great feat, while heedless of the fact that they have proved more than anything else their own ignorance.

(Signed) ABDUL-BAHA ABBAS.

NEWS FROM THE ORIENT.

During the past two years three distinct movements inaugurated in America by the Bahais, have demonstrated to the friends in the Orient, to what extent the Cause has spread and with what spiritual power it has become manifest in the western world. *First*, is the building of the Mashrak-el-Azkar in Chicago, which brought forth such a generous contribution from all parts of the world and united the Bahais in a bond of ideal union and concord. *Second*, the organization of the Persian-American Educational Society in Washington, D. C. The practical usefulness and wide-spread fame which this Society has achieved in a short time has attracted great attention among prominent men of the Orient. The necessity of such a Society has been felt for some time, and it will undoubtedly achieve great service in the future throughout the East as well as in Persia. A writer in a recent newspaper in Egypt says, that of all the many societies which have been formed during the past few years to serve Persia, this Society has demonstrated itself to be the most useful and the most practical. *Third*, the publication of the BAHAI NEWS, now the STAR OF THE WEST, edited jointly in Chicago and Washington. The hundreds of letters received from all parts of the Orient, from every city, town and village, are the greatest proof that this publication has effected a most wonderful service in the Bahai world. It has irrefutably demonstrated that the Cause of BAHÁ'ÓLLAH is advancing with great strides toward its ultimate destination. The deniers of the Cause have never dreamed that this Revelation would bring about such results. For the last few months many Assemblies in Persia and the Orient have been organized, several schools are being established, and many changes are introduced; in fact, it might be said that the Cause is entering upon a period of reconstruction, the results of which will be beneficial and wholesome. The following news items are a few paragraphs gleaned from the immense correspondence which has been very lately received from the Orient:

EGYPT.

ALEXANDRIA.—A daily newspaper, *The Valley of the Nile*, in its issue of March 22nd, presents a full page concerning the life and teachings of Abdul-Baha. It is a noteworthy fact that all the prominent people of Egypt are beginning to feel his spiritual presence and call upon him to receive instruction. The news of the looking forward of the American Bahais to the coming of Abdul-Baha to that country has reached here and it is hoped that all the friends may attain to this blessing and that the Center of the Covenant may travel to the West. Not only are the American Bahais anxious to have Abdul-Baha in their midst, but the friends of every country are supplicating him to visit them. Now that he is free the believers are not satisfied with Tablets and Messages, but they long to have him personally.

PERSIA.

ABADE.—In these days every Bahai Assembly in Persia is engaged in practical service and co-operation and the friends are engaged in the establishment of various

committees to work for the advancement of the Cause. We have just now organized the Mahfel Entezam, which will be composed of members who are engaged in spreading the Cause, studying the Teachings, corresponding with the different Assemblies and giving succor to the helpless ones. Haji Tavangar, a well known Bahai, is the chairman; Mirza Nasrollah is Secretary, and Mirza Azzizollah is Treasurer. We hope that the friends in the West will correspond with us. We also have organized a boys' club, whose members meet once a week for two hours reading of the Tablets, memorizing the Hidden Words, and social refreshment. In regard to the School of Tarbiat here: It was established three years ago, through a very progressive man, Haji Ali Khan. Though this man has never traveled abroad and is unacquainted with modern educational methods, yet he is very anxious to do all he can for the advancement of this school. In the past he sought in vain to find an assistant who was acquainted with western methods, until a few months ago the friends engaged Mirza Anayatollah Sohrab, who is a graduate from the American Col-

lege in Teheran. After his arrival, the school awakened to greater activities, but not having textbooks, such as geographies, arithmetics, physiologies and readers, we have labored under great difficulties. We hope that some provision will be made so that we can get these books from America and thus start the new system with great vigor.

ESPAHAN.—Our Spiritual Assembly has had weekly meetings and the STAR OF THE WEST has been a great encouragement in our work. Several new people have entered the Cause. In a newspaper we have read that Miss Barney has written a book called, "God's Heroes." We would like very much to have a copy of this book that we might become acquainted with its contents. Two of the celebrated teachers, Seyad Jalal and Mirza Haji Aga, who have been teaching in this city for a year, have left for Teheran. Their stay in our midst has been productive of good results. The daily papers are writing articles in regard to the five American Financiers who are to reconstruct the finances of Persia. Everyone is pleased with this new link which will bring Persia and America nearer together.

HAMADAN.—The STAR OF THE WEST has met with great approval on every side and

the friends have subscribed to it so that they may in a small way contribute toward the foundation of this Bahai publication. We hope that soon the Bahais in America will enter into commercial relationship with the Persians, as there are many articles to be exchanged to the mutual benefit of both parties. We are ready to enter such negotiations whenever such a channel is opened.

TEHERAN.—Our dear sister, Dr. Moody has been appointed as the American representative of the P. A. E. S., so it is hoped that the affairs of the Society will be attended to in the future without loss of time. The authorities of the school are awaiting the arrival of the two American teachers. The school for girls is soon to be opened and the lady teacher will receive a hearty welcome on her arrival. Lately, Abdul-Baha has given permission to Mirza Sotfollah and Gottsia Khanum (the Persian girl) to go to America to study. They expect to leave the latter part of June with the hope of first visiting Abdul-Baha. It is hoped that this first Persian girl going to America, will receive great benefits from her studies, and that her going will open the door for many to follow. The friends here expect to organize a commercial committee for the transaction of business between the Orient and the Occident.

LETTER FROM DR. CLOCK.

Dear friends in El-Baha:

Teheran, Persia, March 20, 1911.

All Americans will certainly love Persia if they feel as I do. I am very happy here and just now the air is filled with the atmosphere of preparation for the New Year and this letter leaves here on the great day.

No one can over-estimate the joy of the Persians in anticipation of the coming of Americans. Everything having any connection with America is attractive to them. One of my friends sent me some seeds of a medicinal plant I wanted to raise. Fortunately, there was a generous supply and I was able to distribute them among many people here besides sending some to Esphahan and Yezd.

There are so many things that modern governmental management can improve and the Persians realize it more than the foreigners.

The eagerness for education makes the young people and children very apt and only those who are with them are able to realize it. A young man had been kind to us when we first came here and I offered to do something for him in return. His sister wanted to study English and although I had never taught anyone, I felt I must try, and before the end of a week I had a room full and finally was invited to a little school and take my class with me. I use a little primer and have my interpreter translate the lesson into Persian—then give it to them with added vocabulary. Two hours a week is very little to give to such bright, eager people, and I want to do more. The opportunity will soon be mine, for another school is to be opened this week. Some of the pupils know English but want experience in talking and I will give them at least two hours each week.

No one who has not been with the Persian women can imagine their sweetness—and as to the children, I know no words to tell of them.

A lady from Yonkers sent me some picture books of her little girl and I have distributed them among the children. Already a letter has been written to the little girl (Rosalie Moore) by a little Persian boy and he has also sent two photos of the little king. Mrs. Moore's idea was to establish a correspondence between children all over the world, and among the Bahais this is certainly a good place to begin a letter friendship.

if it has not been done already, for although the city is large and there are hundreds of Bahais here and I have seen many, I know there are a great many I have not seen.

We attended a meeting of women in the Jewish quarter. They have been made up mostly of inquirers. At this last one Faeze Khanum was the teacher and I took with me an English woman who knows some Persian (not a Bahai), or, rather, she went with Dr. Moody and me. Her surprise at the depth of the questions asked and the ready, satisfactory answers was very great, and there are a great many Jewish women Bahais, as well as many men, and if one wants to be convinced of a very practical side of the Revelation, they should see the improvement in the way of living here. It is more apparent here than anywhere.

With Bahai greetings, yours in the Great Cause,

(Signed) SARAH A. CLOCK..

THE MASHRAK-EL-AZKAR IN AMERICA.

New York City, April 21, 1911.

To the friends of Abdul-Baha:

During our recent visit of six weeks with Abdul-Baha, in Ramleh, Egypt, the words of Jesus to His disciples—"If ye love Me, keep My commands." . . . "He that hath My Commandments and keepeth them, he it is that loveth Me"—were forcibly brought to our minds, by the following incident:

One day, the Editor of an American Journal, in an interview with Abdul-Baha asked, "Have you many followers in America?" Abdul-Baha replied, "I have a few friends in different cities who love Me." It is needless to say that those words, together with what was said to us afterwards by Abdul-Baha scorched our very souls, and caused us to halt and put the question squarely to ourselves, "Are we Abdul-Baha's friends? Have we obeyed implicitly His Commands?"

When we left New York last January for Egypt, we carried with us many supplications and earnest entreaties from sincere and loving souls, begging us to ask Abdul-Baha for a final word as to his wish in connection with the Mashrak-el-Azkar, saying, that many demands were being made upon them for money to support other enterprises which were represented as of equal importance as the Mashrak-el-Azkar; that they were in a state of perplexity and uncertainty as to their duty in this important matter.

Abdul-Baha said, "When you return to America, call together those sincere souls who have asked this question and say: The most important thing in this day is the speedy erection of this Edifice (the Mashrak-el-Azkar). Its mystery is great and cannot be unveiled just yet. In the future it will be made plain. I want everyone left free to act as he wills. If anyone wishes to put money into other things, let him do so. Do not interfere with him in any way. But be assured, *the most important thing at this time is the building of the Mashrak-el-Azkar.*"

Fraternally yours, PERCY F. WOODCOCK.

P. S.—A Tablet recently received by Mr. Mountfort Mills contains the following: "Announce on my behalf my warmest greetings to Mr. Howell, and say, The Mashrak-el-Azkar of Chicago is of the greatest importance. This is a Bahai Temple, a supreme House of Worship, a place of spiritual gathering and of the manifestation of Divine Mysteries. The friends of God must endeavor with all their hearts and souls that this structure may be raised and completed."

Our Persian section this issue contains: (1) Copies of recent Tablets to the STAR OF THE WEST; (2) copy of latest Tablet to the American Assemblies, reiterating the conditions requisite for Abdul-Baha's coming to America. [N. B.—This Tablet will be incorporated in the Convention Report to be printed in the English section of issue No. 4.—Ed.]; (3) sending of petition to Abdul-Baha, signed by hundreds of the friends, supplicating him to visit America; (4) outline of the purposes of the First Universal Races Congress to be held in London, Eng., in July, at which noteworthy gathering a paper from the pen of Abdul-Baha, especially written for the occasion, is to be read; (5) short synopsis of the work of the Second International Congress of Mothers recently held in Washington, D. C., and suggestion to the Persian women to organize mothers' clubs; (6) quotation from an article by a Mohammedan Mullah, advocating toleration of all religions in Persia; (7) description of the port of Bandare Jaz, Persia, and the martyrdom of one of the beloved friends in a nearby town; (8) photograph of the Bahais in Bandare Jaz; (9) editorial on the true greatness of a nation; (10) opening of the Third Bahai Convention in Chicago for the consideration of matters pertaining to the Mashrak-el-Azkar; (11) donation of \$10,000,000 to the Cause of Universal Peace and \$25,000,000 to the Carnegie Institute of Washington, D. C., by Mr. Andrew Carnegie.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

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ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA
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Address all communications to BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U.S.A.

TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28
4th.....	Azamat (<i>Grandeur</i>).....	May 17
5th.....	Nur (<i>Light</i>).....	June 5
6th.....	Rahmat (<i>Mercy</i>).....	June 24
7th.....	Kalamat (<i>Words</i>).....	July 13
8th.....	Asma (<i>Names</i>).....	Aug. 1
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20
10th.....	Elizzat (<i>Might</i>).....	Sept. 8

MONTH	NAME	FIRST DAYS
11th.....	Masheyat (<i>Will</i>).....	Sept. 27
12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
13th.....	Kudrat (<i>Power</i>).....	Nov. 4
14th.....	Kowl (<i>Speech</i>).....	Nov. 23
15th.....	Massa'ulk (<i>Questions</i>).....	Dec. 12
16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
Four intercalary days.		
19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
(<i>Month of fasting.</i>)		

Vol. II

Chicago, (April 28, 1911) Jamal

No. 3

Washington, D. C., April, 1911.

To the friends of God throughout the Occident:

Referring to the circular letter enclosed in a late number of the BAHAI NEWS, outlining the plan for a petition for Inter-Assembly Unity, observed during the Bahai Fast (March 2-20, inclusive) and followed by a supplication to be sent to Abdul-Baha, bearing the signatures of as many of the friends as possible, begging that he come to America:

We beg to advise that the response to this call was gratifying, and the prayer seems to have been quite generally observed. Signatures were received from all parts of the country, with many words of appreciation and co-operation. The supplication has been duly prepared, signatures attached to the number of more than 850, and the petition is on its way to Abdul-Baha.

The Committee desires to express its appreciation of the hearty response, and if we can in any further way serve the cause of Inter-Assembly Unity, we are at the command of the friends, and can be reached through the Secretary.

Faithfully yours,

Charles Scheffler
James Carmichael
Charles Currier
Marie L. Hopper
Mary Lesch
Beatrice Davies
Mountfort Mills
Edwin B. Kinney
Roy C. Wilhelm

William C. Dodge
Mirza S. M. Raffie
Paul T. G. Marshall (Since dec'd)
Arnauld Belmont
Mirza Ahmad Sohrab
Frank J. Phelps
E. H. Young
Stanwood Cobb

CHARLES MASON REMEY,
Chairman.

JOSEPH H. HANNEN, Secretary,
P. O. Box 192, Washington, D. C.

NEWS FROM THE OCCIDENT.

GERMANY.

STUTTGART, GERMANY.—The meetings of the Assembly are not only increasing in number, but also in firmness. All the Bahais are exerting themselves in serving the Cause and a number are engaged in translating the Tablets and the Teachings of the Bahai Revelation.

Our Librarian wishes to call the attention of the friends to the library of the Assembly and will gladly respond to all those desiring German literature. Address M. Doring, Bahai Assembly, Konzlei Str. 24 p.

—Alma S. Knobloch, *Neue Weinsteige* 23.

UNITED STATES.

BOSTON, MASS.—One of the most delightful evenings the Bahai Assembly of Boston has known was that on which the Feast of Naurooz was held on March 21st. Prof. Singh, the distinguished Hindoo professor, with his wife, were guests, and a Persian in Mirza Raffie Esphahani, a Mohammedan, his friend, a Jew, a Swede and others, made the Feast distinctly one of Unity of Nations and Religions. Mrs. Alice Ives Breed, Chairman of the Feast Committee, presided with dignity and grace at the tables decked with flowers and fruits. Fine music was enjoyed, both vocal and instrumental, kindly furnished by musicians who were friends of some of the Bahais, and selections from the Bahai literature were read by different members. Altogether forty-nine were present.

The following members have been elected to the Board of Council for the year beginning March 21st:

Chairman, Mr. Harlan F. Ober; Recording Secretary, Miss S. M. Smoot; Corresponding Secretary, Miss Julia Culver; Treasurer, Mr. George E. Ostburg; Librarian, Mrs. George E. Ostburg, and four directors, Mrs. Helen Campbell, Mrs. Alice Ives Breed, Mr. Alfred E. Lunt and Mrs. W. H. Partridge.

Mr. Alfred E. Lunt has been elected delegate to the Chicago Convention; Miss Grace Robarts and Miss Julia Culver as alternates. —Julia Culver, *Cor. Sec'y.*

WASHINGTON, D. C.—The Washington Assembly greatly enjoyed a visit from Miss Grace Robarts, of the Boston Assembly, who spent several days with us recently.

The Feast of Naurooz was given on March 21st, at the home of Mrs. M. C. Hotchkiss, in Kendall Green. Her charming daughters assisted her in dispensing

graceful hospitality. Eloquent speeches, a beautifully decorated table extending the full length of the room laden with candelabra, floral decorations and a large and interested assembly combined to make this occasion a complete success. Thus the New Year began under most inspiring auspices.

On Wednesday, March 22d, a surprise farewell reception was tendered to Mr. Louis G. Gregory, by the colored believers. More than fifty of these believers and invited guests were present. This was in connection with the regular Wednesday meeting, held at the residence of Mr. and Mrs. Andrew Dyer—the latter is the "Lydia" of the work among the colored people in Washington, her house being always open for the meetings.

Mr. Gregory was given the seat of honor, at the head of the long table, and his chair was surmounted by a horse-shoe of flowers. While refreshments were being served, speeches were made by a number, including Dr. W. B. Evans, Principal of the Armstrong Manual Training School; Judge Gibbs, former U. S. Consul to Madagascar; Professor W. H. Hart, of Howard University; Professor G. W. Cook, of Harvard University; Mr. Edward J. Braithwaite; Mr. Duffield; Miss Murrell, of the faculty of Armstrong Manual Training School; Miss Grace Robarts; Mrs. Claudia S. Coles; Mr. Charles Mason Remey; Professor Stanwood Cobb; Mr. and Mrs. Hannen. Mr. Gregory responded in a feeling manner to the good wishes expressed. He sailed from New York, March 25th.

Signatures to the Inter-Assembly Unity Supplication to Abdul-Baha, have been received from all directions, and the supplication has been forwarded in line with the original plan. We take this opportunity of acknowledging many fraternal greetings sent with the slips.

The Washington friends are rejoiced to welcome back Mrs. Fosselman and Mrs. Charles H. Glines, together with her two daughters, Ruth and Helen, who have been absent, the former for several months, the latter more than a year.

—Joseph H. Hannen.

Mrs. Louisa E. Ruddiman, of Goblesville, Michigan, passed into the fuller life April 4th, while visiting among the friends in Chicago. Self sacrificing and devoted to the Cause, she has unquestionably attained the glorious station promised those who "endure unto the end."

Word comes to us announcing the death of Mrs. Mary M. F. Miller, Enterprise, Kansas, after a stroke of paralysis.



نجم باختر

و تحریک علماء و سواد انجاء بدست خود ایش را نمایند از دوش
که یک ذریعگی از حق و در کنار دریا واقع است رئیس گران بزرگ
محمد حسین خان شرح این واقعه بخند ملا سفصل بانجا مرقوم نموده عین
مرقیه ایش را اسود نمودن و ارسال داشتیم تا ملاحظه ظلم و غفلت
را بفرمایند و مطلع باشند که هنوز این خلق وحشی دست از ظلم بر
نمدارند با وجود آنکه چند سال است حق آنها را بکافات خود
گرفتار نمودن باز هم از شهادت قلب نمی نهند و از اینجا مجلس

انفعا دسوم مجلس عمومی بهائی در شیکاگو
از دکه ۱۴ ماه آوریل است سوم مجلس عمومی نمایندگان بیابانها
امریکای رای است حق مشرق الذکا در شیکاگو جمع خواهند
دارند و دست بزرگسایان مربوطه به مسجد الهی محبت خواهند نمود
این مجلس عمومی چهار روز جلسه ایش طول خواهد کشید و موعودان
همه گرا را در اجراء خدمات امری در استحکام روابط اتحاد و اتفاق
نشوقی و کواص خواهند نمود.

کارکنانی میونتر امریکائی و اعانه او به صلح عمومی

چند قبل میونتر مشهور سرکار کنی که با کمال به میون دولار برای حق
مدارس و کجا بخانه را در میونتر و غیره اتفاق افت نموده است که
میون دولار بجز بزرگتر نمودن صلح بین المللی در دست بیاسیون دورین
محکم گذارد که این هیئت منفعت سادان این که میون که یک
گرو تکان است خرج پیشرفت امر صلح نماید و حال این هیئت
اداره خود را بر توب و در شهر و سنگتن مشغول بانجام امور تهیه اند
همچنین مشاییده تان که بنجاء که در تکان برای پیشرفت علوم
و فنون و اخراجات و اخراجات توافقه یکی گذارد و برای این
خدمت بزرگ عمارت مرمی در دانشمختش تابموند که اجزاء
هر یک یک بجای و اخراجاتی مألوف است

تبی نگاراف نمودیم و به تحمل روحانی هم علیه عرض شد و لیکن
نبیند که کسی بداد کسی برسد زیرا انقدر را جای چهار و خوراک
را ظلم نمودند و بهر جای عارض شدند و خواست انهم بظلمان خشن
ولی نتیجه و مری بخشد و کسی بداد مظلومان رسید باری چند روز است
بواسطه خبر شهادت لای لای مرز اعزاز الله خان مصدین بخا میون
خواهند ولی در اینجا کاری نمیتواند بکنند زیرا انقدر از دست بجهنم
و علماء و سواد که از آدم زیر اباست تمام فدا می عالم آنها هستند
و بجای این بدست شهید هستند و در کوچه و بازار بکجه الله ای گویند
و هر کس مشرق الذکار بهائیان را میداند و شب ای مجلس نفوذ
بست غزای می آیند و با وجود این خبر شهادت
و تعرض مصدین دوستان و محبان مشغول گردید و بمیدان
فداکاری قدم گذارد و در ایثار جان بیشتر از پیش جافروند
و لیم که حق جل جلاله کل را به قدرت از استقامت حفظ کند
هر چند قلوب نیز آن یاران مکرر میشود دل مبارکان از خراش
احوال دست خواهد سوخت ولی محض آنکه باین مردان ابرائی شما
هنوز در کربلا مستغرق و در چکال گران درنده گرفتارند این
مکتوب نوشته شد.

اداره جاب این انجن بعدری فهم است که بر سال بیشتر از
صد هزار نسخه کتاب بجهای مختلف در تکلیف طفل پردی جاب
در اطراف امریکت و سایر ممالک انتشار میدهند
و در این هفتیه دوم انجن بین الملی خود را با جلد و کتبی زیاد
در دانشگاه افتتاح نمودند و بیک هفته طول نخواهد گذشت
سندگان سائر ملل در نظر انجمن شرکت خواهند نمود
بیت محترم این انجن سفید تمامش از زبان ترکی گوید
و چون اعضای آن هزاران می رسند تجمل بسیار جاب خواهند
مینماید. اگر امانی ایران طالب فهم کارهای این انجن
دو کلمه با دانه نیم باخته نوشته و مکتب آنها را خواهد نوشت
تا ترجمه نموده در میان ملل منتشر دهند زیرا انجمن
و نشریات این انجن آنقدر برای حال زمان سفید است
که بتوان در این مقام شرح و تفصیل داد. ما را امیدوار است
که روزی بیاید که نشان شرق و غرب و دنان ایران خصوصاً
از نعمات معلوم و معلوم بهره های از برده و مانند خود ایران
امریکا پیشان انجن ماده آن متشکله و بنده و با مقام
شیرین و اصول و آسان تکالیف همه دختران
را توضیح نمایند تا بوقت خود آن دختران مرتب حقیقی پران شوند
و پران از بیکت علم و دانش و از انان سر رشته فعله ارض شوند
و در وطن پرستی و خدمت صنوع و شغل در طریق حقیقت و احترام
انسان سر مشق جمیع عمل دیار گذارند یکی از دانیان غربت
و کسی که گمراه را با بلایید بر عالم سلطنت بنماید.

مقاله مفید و اخبارات امری از بندر جرز
واقع نگار اداس می نویسد :- حد و ثا عظمت و کبریا و ذات پاک
آقدس جمال الهی را ستایسته و سراور که امر آقدسش را بر اثر نظم
مرکز یشاق و شش و دستور نمود و این تفرشید و همچنین بر جود
را بوجود میکشید و شود و متشن و متوس نمود از دگاه خالیا
سائل و انکم که مقام عبودیت خالص را نگریدم در جنت رضایه و
و آنچه امر و استعدا و قابلیت بوم اوست قابل و با آنچه از ابرام
ظهور و انتساب حقیقی بعباد و ایمان و ایمان با دست ناکم
ای برادران روحانی دای عزیزان نورانی الهی که شما آنهم هست ستمی
بیایید در میدان خدمت و معرفت گوی سبقت پیشی بردارید

باختراش شرقی ربوبه اید و در نشر نجات الهی و اعلی کلمه الله و انفاق
ن سبیل الله کونای می گنجد و بنماید و دائماً مودت و توجع نبات
حضرت مصطفی و مسند اندامین فانیان بهائیان بندر جرز دست
بدان ان برادرش بلی بنیم شاید از توجهات خالصانه ان متوجهان
جمال رحمن و ثباتان عهد و یشاق حضرت سبحان و مقربان بارگاه
ملک یزدان موفقی تجربات لایقه در این بوم مبارک عزیزان
اشیم. باری چون این کتب اول است جای و مکان خود را
بجسور شما متوفی غنایم. این بلد بندر جرز است و یکی از بنادر بحر
غرض محسوب و در کنار با نذران واقع. یکطرف دریاست که کشتی
و شش در شبانه روز به باد کوبه میرود و دلسر طری فشی طری با نذران
و طرولان می رود طری با ستر آباد و فرسان می رود و طری بهر بیان
ترا که و عشق آلود و ترکستان بی سال قبل این بندر وجود نداشت
ولی قلعه جزو فعله در یک دهی این بلد واقع است بود. بواسطه
آنکه این ایام ایام سعید است و این زن زن رت مجید و این عصری
جمید و تمام شایع در این دهر بخیر مشهور و میرسد و بواسطه مراد
کشتی های آشی از دلسیه بایران و اطراف بحر خزر در این کار
قبل بخار گز معروف بود چندان و منزلی بنا نمایند و است
مرکز خانه و جزئی یعنی خانه های جزئی می مانند و کسی گمان آنکه اینجا
زنی خود بیکر که داشت تا آنکه برادر ایام کم کم ترقی نمود است
در اینجا کارخانه های متعدد پیشه پاک کتی ساخته اند و فعله کی از نادر
معجز بحر قرار است و تجارت معبر که محل رجوعات خلق هستند بهائ
هستند. در اول با نذران بسته بین دحل خارج با این بندر بند و حال
چند سال است با نذران قرار شد. در این بندر طری یشاق بندر است
و عدد بهائیان بسیار و اکثره کلی از جام یشاق سرست و ادبای مجرب
سر در خدمت و عبودیت بنوع خویش از یکدیگر سبقت می گیرند
چونکه این شهر کنار است و رفت و آمد متبغین کم است لهذا از بعضی نقاط
ایران در دلسیه و پورت سعید همه هفته تعلیه جات بایران می رسد
و از حالت بایران حقیقی بواسطه مکاتیب با خبر می شوم. من
و افغان که در این نزدیکی برای با بیچارگان روح دانه شهر کوکلی
نام در نزدیکی این بندر واقع است و طول مسافت شش فرسنگ است
چند نفر بهائی اینجا هستند از جمله کایر و از عزیزان الله خان دکتر و کوسری
که مدتی در اینجا تشریف داشتند و این هم معروف بودند و خیلی خیلی و جود
مبارک متشعل بخیران بودند حکومت محشی تان بواسطه تقدس

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ملاحظه فرمائید قوه امر الله بچو نقطه رسید که حضرت مولی الوری هم حفظ کند و آنرا قطع نمود در اوقاتا اویزان نمایند تا بهیشت در ندای دین الهی را از لندن که بزرگترین و دشمن ترین شهر غمی جهان است به گوش عالمیان خواهد رسید و دلوله در اطلاق ارض خواهد انداخت و نمایندگان عل و دلوله از ادای جهان مل خاضع و خاضع خواهد فرمود و در کان خدسند و کلین ادب مل منزلال خواهد نمود . حال دوباره ما ایرانیان را یاد الوری بنایم که در این موقع که دول عرب از تعالیم و تعالیم این امر اعظم خواهند کبره ببرند و وجود خود را بطراز آداب انیت و مضایق هائی از ایش مسدند و از حضرت عبد الهاء بر اعظم ترین انجن های دینا علم بگیرند و باین هیکل گرم و روح غم افخ و ست نمایند خوب است ما قدری چشم های خود را باز کنیم گوشه هایمان شنوایم بقدر امکان از این مائه شمادی بیه بریم و بگذریم که بغض و حسد جایت ما را کور و کور کند و از جاده حق پرستی دور نماید سائر مل بوجود بزرگان قس خود فرم نمایند و آنها را لغنی بید نموند و امواتن را لغات و خوشتر از احلل میداریم مل عرب روز بروز بر عرفان تعالیم حضرت بهاء الله افزون ازین

نقل نمایم :-

اتحاد و اتفاق بلا استثنا باید در جنس ایران صلاهی عام در دهر محافظت و محاربت این آب و خاک و استقلال هزار سال دولت علیه ایران یک اتحاد و اتفاق عمومی خواهد که در مقابل مهاجرات اجانب تمام جنس ایرانی از مسلمان و کبر و نجس و نصرانی و یهودی و علی الهی و بابی و بهائی و لاد مذهب باید چون مسکنند زیارت دعا کرده و دشمنان این آب و خاک را از بلاد اسلامیه براند کنند و گاه فراغت و آسایش و آسایش برکن مسجد و مسجد گاه خود روزه دار خطه و خطه ای که از کسی بریزد بیوجب قانون دحاکم علیه مجازات بیند .

اگر نه انجمنه معانی بآب فوق در ایران تحقق یابد در اندک زمانی از زمین بهشت برین گردد و آن دیار در رفعت و علو و قطعه در گاه شود و ما اسود داریم که در اینست معاندی که اصولش بر اساس عبارات فوق گذاردن شده باشد بیشتر از پیش در جرات بویسه و جنگی ایران ظاهر گردد و قلوب قاضین را روشن نمود و ملت در خجاست نعیم تمدن داخل فرماید .

تشنه علمای وطن پرست ایران

در شش ششم ال ششم جریده فرید چه زمانه ای که از علم و نظام طهران درج گردید و دانشان به محتویات معارف چه نادرشما بیستم سال منعم نمود و دانشا بریانات و عقاید حضرت عبد الهاء را از خوش اقبال استغفار ایران دانسته اند و در جنس کتب خود عباراتی بس عالی و دکلماتی بس متین مترنم فرمود که ملت ایران باید از آن آب طبع بنویسد برودی کار استال چاپ نمود با طراف انفرستند علماء عظام سرشش اعمال خود فرمایند اطفال

اتحاد دوم انجن بین المللی مادران در دو سنگتن

بزرگان غوب بر بر این مسئله متحدند که اساس تمدن جدید مل با عقل و فهم است و مادر جاهل بی علم سب نفهم و بر برت حقت باین جهت چندین سال قبل زمان امریکا انجمنی با اسم انجن مادران انعقاد نمود اند که زنان و دختران جوان را ملکالیم بجهت تربیت کنی و علوم اقتصاد و خانه داری و غیره و غیره یاد دهند و در هر دو قریه شعبه از این انجن تشکیل نمود اند و کتب و لکچرهای مفید چاپ نمود و بجا نادر جمیع خانه ها میفرستند و مادران از محتویات ان اطلاع و یافته اساس مدنیست حقیقی را تعظیم نمایند

که تاج روحانی این وحدت جدید عالمگیر گردد
 بر آلی ابن ممالکک صلوات الله علیه
 اول انگیزه عمومی نژاد های عالم در لندن

نزد او فرستان خواهد شد :-
 در این موقع مادرش مشی مجلس را در این وقت درج می نمود که هر کس
 مایل است را ش با نوشتن و پر و گرام و اوراق کند و بجای
 نزد او فرستان خواهد شد :-

First Universal Races Congress
 Hon. General Secretary
 Mr G. Spiller
 63 South Hill Park
 London N. W.
 England

اول انگیزه عمومی نژاد های عالم در لندن

در روز چهارشنبه ۲۹ ماه جرب ۱۳۲۹ مخفی عظیم از نمایندگان ملل
 در شهر لندن فراهم گردید که چشم جهان مثل و دانش را ندید است
 این انجمن موسوم به "اول انگیزه عمومی نژاد های عالم است" و یکی از
 بزرگترین علمای نورانی فوق اتحاد و اتفاق است که عمده ملل شرق
 و غرب را از جمیع جهات بهم دیکر نزدیکتر و دهر بازشنود و خواهد نمود
 نمایندگان جمیع ملل نژاد های جهان در این انجمن چند روزی جمع
 شدند و بر حسب پروگرام در مسائل وحدت بشر زمیت ملی
 سان عمومی صلح عام آزادی افکار ایجاد روابط مستقیم
 باشندگان قادر و باقر اقتصاد حکومت و غیره و غیره بحث

جمع ملل جهان چون چین و ژاپون و ایران و عثمانی و افغانستان و
 و امریکا و کانادا و فرانسه و انگلیس و آلمان و ایتالیا و غیره
 نمایندگان معتر باین مخفی خواهند فرستاد و چنین باید ادرام
 که گفت ایران هم بقدر توان خود نمایندگان و وکلای خود خواهند
 چون این مسئله است فی بر اینجی بر مخفی چه سیاسی چه حقوقی
 چه علمی چه روحانی میتواند و یکی بنویسد. ایرانیان باید از نوعی جلد
 بخار در دست بر سر آمدن آینه نواضات و بی و نوعی و بی و نوعی
 را در اندازند بر اوضاع جهان اگر کردند با سار ملل سر و کار

نمودن مشورت خواهند نمود و نظایین فیه و متکلیفین بلع مرتبی
 خطابه در باب ملکت و تمدن و وطنی است خود اداء خواهد کرد
 مؤسسين در بین این اول مجلس مشورت بی نوع است
 از بزرگان و اکابر بنحاه ملکت نجف و از بنجال گذشته
 در نهایت همت و جدت برای فراهم آوردن این انجمن
 رحمت میکشید اند و جابان نوید اسلام میر جید جل جلاله
 و انای حاج میرزا یحیی در صف این خیر خوانان محسوبند
 ایشتر خمره انجمن دارای سسی رئیس پادمان های ملل مختلفه
 اعضا عدالت خانه بین المللی و نمایندگان دوم کنفرانس صلح
 لاهی و داد از فرانسوی های انگلیسی و هشت صد و عظمی های
 انگلیسی و چهل اسقف ممالک شرق انگلیس و صد و سی
 پرفسور های قانون بین المللی و بسیار از علماء و فضلای هندو
 دول شرق و غرب است. نظایین مجلس از میان ملل مختلفه
 منتخب شده و در بیست تمدن های قدیم و جدید گفتگو خواهند نمود
 و اغلب متکلیفین شرق که از اسن غرب آید ندارند ترجمان
 خطابه های آنها را ترجمه و گزارش خواهد نمود

و اتفق افکار را از برای نژاد خود برستی پاک و مطهر نمایند تا در خطبه
 ملل قیام نموده قبول گردند در طرق آزادی و خیریت تحقیق مشی کنند
 دلی نزدیکترین نقطه و هم ترین نکته این اول انجمن نژاد های عالم آنکه
 بر حسب دعوت نامه کتبه و بر آیه آن حضرت عبد البهاء در روز پنج
 شنبه ۲۷ رجب خطابه در حضور ان مخفی نوع بشر در باب
 امربها و الله اداء خواهند فرمود و در پروگرام گفته که بهنگام گذشته
 باین ادا رسیده ام مرکز شایق ثبت شده است
 از و نقود این انگیزه که بدون شک و تردید تحقق تعالیم دینوس
 حضرت بهاء الله است بل حد و حصر خواهد بود و فهم عظمت است
 لغت و عقل شری قاج است زیرا این بار اول است که مرکز
 غرب مردمان شرق و غرب و شمال از چهار گوشه جهان
 در یک قعر وحدت جمع خواهند شد دست آخر و برادری
 بهدیکر خواهند داد بغیر یگانگی و فرزانگی سلطنت خواهند نمود و علم
 مشورت و محبت را بر عقل اول اتفق خواهند گفت و همچنین
 انسان حیوان می ماند که حضرت عبد البهاء چگونه بکند و نهان نشسته
 امر الله و تبلیغ لغات الله قیام فرمود و از لزمه بر اتفق الله است

(۱) سفر مبارک حضرت عبد البهاء به لندن محقق نیست
 ولی خطابه نازل فرمودند و فرمودند: مشرک قادر آن عقل
 عظیم تقدیرت مشعده

منصفه نگاهد تا حدی شود

بخم باشت

حال از یاران امریک و ایا که جن کائنات متعذر برسد و هیچ قوا
 سفر عبدالبها، باریک نماید و نهایت اهرار و احکام می نماید و اینها
 اختلاف یاران و عدم اتحاد و ایا که جن چگونه عبدالبها، با نقصیات
 شتابد ایا این ممکن است لا والله اگر یاران و ایا که جن مشتاق
 ویدر عبدالبها، هستند باید فوراً اختلاف را در میان
 بر دارند و نهایت الفت و اتحاد بر دارند از بهائی نفسی بپذیرد و یکی
 است بگوید و غیبت را اعظم خطا در عالم انسانی دانند زیرا در جمیع احوال
 بهاء الله صریح است که غیبت و پیدگشتن از دسائس و دسائس
 است بطان است و آدم بنیان انسانی شخص مومن بذلت نفسی از
 بیگانه گان کتفه تا هر رسد از آشنایان و غیبت دشمن نماید تا هر رسد
 بذلت دوست بگویند و غیبت صفت ستم انکار است زیرا
 و خود پسندی از خصائص اغیار است زیرا ما را امید خوان است
 که اتحاد و ایا که جن در امریک سبب اتحاد مشرق و مغرب گردند و علم
 وحدت عالم انسانی برافزایند حال ملاحظه کنیم که در میان خود
 اتحاد و ایا که جن بیگانه است و عدم اتحاد و نهایت اختلاف با
 این چگونه پدید است من علی الارض بر خیزد و سبب اتحاد و اتفاق
 من علی الارض گردند حضرت سید خطاب تجارین میگوید که شما ملک
 رای زمین هستید اگر ملک فاسد گردد عالم وجود تیره و تار گردد
 باری ای یاران و ایا که جن اگر مشتاق و فایده دانی با حق تعالی
 باید باب اختلاف را بنشینید و از ابواب الفت و محبت و بیگانگی
 گشت میوه حکایت جان و بدل باید مانند امواج دریا هر چند به
 تعداد آید ولی از گشت بجا باشند
 ای یاران و ایا که جن الحکمه ما میان یکدیگر دارید و مرغان یک
 ملکند و اشجار یک بوستانند و گلها یکی یکجمله دیگر این
 اختلاف و عدم اشتاف چرا و از هر جهت است برابر میگویم
 اگر این اختلاف در میان شما نبود حال انا ای امریک و جمیع است
 اقامه منجذب بملکوت الله بودند و معین و ظریف شما بودند ایا شما از ادراک
 که این موهبت بکری فدای یک خیالات بی سرواگرد لا والله
 اگر ادنی تفکر نماید فوراً این اختلاف را از میان براندازد و بان از
 غیبت یکدیگر قطع خواهد نمود بلکه در نهایت محبت و الفت مفضل
 سرور بار آید و بزم دانی فراهم آید و جشن وحدت عالم است
 ترتیب دهد و زبان بستانش بگوید یک گشت شد و غیبت و عدم غیبت
 میگوید و از این گذشته بعضی از ناقصین در میان شما خلقت

و ایا که جن در میان شما را ف و دقیقه می اندازند تا از انوار روشن
 الهی محروم نمایند و در ظلمات انقض پیدا کنند ایا این سزاوار است
 که ناقصین چنین داعی نبند و مثل شما با حق را صید نمایند و شما
 مشغول با اختلاف با بین باشند
 از خدا خواهم که موفق با اتحاد و بیگانگی گردید و بسبب قدرت
 عالم انسانی شوید و بموجب تعالیم الهی سلوک و حرکت نمایند
 از جمیع تعقبات عالم بشری بترجید و بصفت صافی تصف
 شوید از جهان ناسوت بگذرید نفوس ملکوتی شوید و با حق
 لاهوتی گردید و ملائکه آسمانی شوید و علیکم البها، الاهی باغ
 در کج دیگر سیر یابید: "اگر حاجی الهی چنانچه بید و شایده بر نیوگشت
 و سیریدن امریک اتحاد و اتفاق روحی دینی دینی و جسدان نمایند
 بنشیند عبدالبها، در میان خویش بنشیند اتحاد در بین یاران حاصل
 گردد و نشأت روح القدس ظاهر گردد زیرا احد باید استعداد
 بکند تا روح را در او دیده شود اگر نه بهر جهت وحدت یاران و الفت
 در میان حیوانها نماید از نفی طبیعت ای مشرق و مغرب امریک
 معطر شود مشرق و ایا که جن در کمال و فیضات شمس حقیقت نماید
 و عزت ابدیه یاران الهی جلوه نماید و احیات آسمانی حصول پذیرد
 هر لوح دیگر می نماید: "در خصوص اشتیاق بهائیان امریک بگویند
 عبدالبها، مرقوم نموده اند و الله بخیر مرقوم نموده اند اگر اتحاد
 و اتفاق نام بین احباب حاصل شود شایده نفعی بر موفقی بتر گرد
 از اینکه حضرت عبدالبها، از جن اعظم اقدیم معر حرکت مومن اند
 بهائیان جامع امریک از هر سمتی متصل و انقض به حضور یک در باب
 سفران فرمود و همان بر این ملک عرض نموده در نهایت خلوص
 از هم قلب دعوت گردند تا که بتدریج الواسی وصول یابند و شرط
 این سفر معلوم و مفهوم گشت لهذا کینه اتحاد بین الجمیع تشکیل
 و این کینه از سر گذارند و مشکلف به تألیف قلوب و تشیخ و تخلص یابند
 بهر جهت بیگانگی مشغول گردید و هر یک را در راه حیا به دعا و مناجات
 بنگاه قاضی الحاجات ترغیب نمود سپس از اتمام ماه حیا موعظه
 که بهر صد اصدای یاران امریک رسید حاضر گرد و قیامی ان رفیع
 بر دعوت الهی حضرت عبدالبها، بامر یکا و عهد و پیمان و وحدت بیگانگی
 بود و حال درسته هفت است که ان موعظه بجهت حضرت عبدالبها،
 زستان شد است و ان الحقیقه حاضر نمودن و دلیل داشتن چنین
 موعظه حاجی الهی را مائده آسمانی بود زیرا جمیع را متحد و یک رخا
 بیگانگی و فزونی گشت نمود و از دردی و غبار رهایی نمود و امید دارین

صفحه اول

جلد دوم

شماره ۳

۲۸ آوریل ۱۹۱۱

نیت ششم

نجم باستان

۱۳۲۹

Vol 2

No 3

ماهیال ۶۸

سال دوازدهم

این جرید بر حسب تاریخ جهانی هر نوزده روز چاپ و توزیع میگردد و در نهایت اگر کسی در سائل تجاری نژاد و حدت ادمان در قیاس عمر و دانش علوم و فنون این قرن جدید و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توجیه حقایق این دین مملو شود و مقالات مفید که موافق لبیک او است قبول و نشر خواهد گردید.

بشارت

حضرت عبدالبهاء و بانی این آیام ادان نجم باختر را با نور الوان
 ستود فرمود و لب تقابل در بساتین ایجاد من کردید و اگر میر
 این جرید محقره تا دانه قیامت سکندر سپاس این غنایات
 الهی را بناید باز از عهد بر نخواهند آمد. قوله اوله الاصلی :-
 نامه جدیدی بدر این نجم باختر مرقوم گردید ترجمه فرمود بر بنید
 حجم روزنامه اش و الله همان قسم که مرقوم نمود اید خواهد گشت
 و حکایت مفسد عشوی عبدالبهاء که بحر نصاب و تربیت است
 بندرج بدختر باختر درج نیاید و من بعد از کتب مفسد نرسد
 درج نخواهد نمود و الله عدد شسته کنین زیاد خواهد شد

میران نجم باختر عظیم بهاء الله الاهی

هو الله. اسی عبدالبهاء نجم باختر نامه شمارید و همت شما معلوم گردید
 اسید ارم که روز بروز بر وقت بغزاید و این جرید را اتمیت
 زیرا بنده یک قرنی نیاید و بدرجه مطلوب رسد و کتب مفسد
 البهاء که در نصاب و تربیت صدور یافته بسیار است نخواهد درج
 بنماید جائز و من بعد از کتب مفسد مرقوم میشود یک نسخه
 ارسال میگردد و علیکم بهاء الاهی ع ر ع

سفر حضرت عبدالبهاء بامریک

در شمارهای قبل نجم باختر شرحی در این باب نوشته شد و الواجب
 درج گردید. حال لوح متصل جدیدی که در این هفته باختر درج
 مجامع بنایان امریکار یافت شده با ترجمه آن در این شمار
 میشود. در لوح حضرت من العله الله این عبارت را ملاحظه خود
 هر قوم در مود :- این نامه بد کمال سرفرت ترجمه نمائید
 و با اصل طبع کنید و ان شاء الله

نجم باختر

۱۳۲۹

شماره سوم

۲۸ بهمن ۱۳۲۹

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- ۲ سفر حضرت عبدالهنا، بامریک و لوح مبارک بنجم بهائیان عرب
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- ۱۰ انعقاد دهم مجلس عمومی نمایندگان مجامع عمومی بهائی در شیکاگو
- ۱۱ اعطاء هفت سکه کاغذی میوزامیکائی برای مجامع بهائیه در شام

Persian Editorial Office: NAJME BAKHTAR,
1800 Belmont Road, Washington, D. C., U. S. A.



STAR OF THE WEST

SPECIAL CONVENTION ISSUE

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PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

ANNOUNCEMENT OF THE ANNUAL CONFERENCE, JUNE 16-18, 1911, WASHINGTON, D. C.

This Society, which is the first of its kind organized and incorporated in America, will hold the Annual Conference, provided by its Constitution, at Washington, Friday, Saturday and Sunday, June 16, 17 and 18, 1911.

The object of the organization is to bring these two countries together in ties of mutual interests: commercial, educational, moral and intellectual.

It is hoped that the Conference will be attended by people of affairs and public-spirited citizens. You are cordially invited to be present or represented, and correspondence with the Secretary is suggested, concerning any of the following

SPECIAL FEATURES

I. By attending the session of this Conference, to learn of the objects, methods and plans of the Society.

II. All who will attend, or be represented, should notify the Secretary of their intention by June 10.

III. Delegates and representatives from other associations, commercial, educational and industrial institutions and bodies will be heartily welcomed, and if the response justifies such action a special session will be arranged for the expression of their opinions.

IV. At the conference, the aims and objects of the Persian American Educational Society will be discussed by various speakers.

V. Means for the establishment of closer relations between Persia and America will be developed.

VI. A new and broader Constitution, framed by a Special Committee, will be presented for adoption.

VII. Reports of work done during the past year will be submitted and a program for the activities of the coming year will be outlined.

VIII. As Persia has just engaged the services of five American financial advisers to organize the fiscal system of that Empire, this makes it apparent that in the near future these two countries will be brought much closer together from every practical standpoint.

The usefulness of this Society in the establishment of commercial and industrial relations can scarcely be measured at this important juncture.

IX. With the establishment of a strong Constitutional Government in Persia, the enactment of just and beneficial laws by the National Parliament, the encouragement of friendly relations and the undertaking of various industrial and commercial projects, there is a vast and limitless field for American capitalists and manufacturers, as well as boundless opportunities for educational propaganda, and this Society will be able to assist materially all interested inquirers.

The foregoing, together with the fact that this is the first Conference of its kind ever held, indicates the great importance of the gathering, and your attendance or representation is again urged.

MIRZA AHMAD SOHRAB, *Treasurer*;

WILLIAM HOAR, *President*;

JOS. H. HANNEN, *Secretary*.

General offices, 1800 Belmont Road, Washington, D. C.

Since the last printed report, \$300 has been sent to Persia for scholarships, thus making the total \$1,000; also the following scholarships in the P. A. E. S. have been renewed for another year. The officers feel particularly gratified in noting that practically all of the scholarships of the first year have been renewed, thus indicating that the movement has already assumed permanence as an instrumentality of good:

No. 8, Miss Charlotte Segler, New York City.

No. 18, Miss Mary Lesch, Chicago, Ill.

No. 21, Mr. L. W. Foster and Miss L. James, Chicago, Ill.

No. 20, Mr. Lars Johnson, Chicago, Ill.

No. 23, Miss Gertrude Buikema, Miss P. Casselberry and Mrs. Eva Webster Russell, of Chicago, Ill.

No. 24, Mrs. Cecelia Harrison, Mrs. Emily Olsen and Mr. J. W. Woodworth, of Chicago, Ill.

No. 26, Mrs. S. Scheffler and Mr. Charles Scheffler, of Chicago, Ill.

No. 29, Mr. J. Nelson, Mrs. Ida Brush and Mrs. B. Grayson, of Chicago, Ill.

No. 40, Miss M. Billet, of New York City.

No. 28, Mrs. Jessie Bonds, of Chicago, Ill.

No. 42, Mr. John D. Bosch, of Geyserville, Cal.

No. 30, Mr. J. E. Latimer, of Portland, Ore.

No. 31, Portland Bahai Assembly, of Portland, Ore.

A new scholarship is reported, that of the Bahai Assembly of Spokane, Wash., which is No. 64.

JOSEPH H. HANNEN, Secretary.

STAR OF THE WEST

Vol. II

Chicago (May 17, 1911) Azamat

No. 4

THE CONVENTION AT CHICAGO.

The Temple Unity Convention of 1911 was most auspiciously inaugurated by a Unity Feast, given by the Chicago Assembly Saturday evening, April 29th, at 125 N. Wabash Avenue. Mrs. Foster, Mrs. Kirchner and Mrs. Rara were the Committee in charge of the arrangements for the Feast, and Mr. Charles H. Greenleaf presided over the exercises. About 135 were present.

The foregoing is a brief summary of the facts concerning a most wonderful meeting, in which the spirit of unity was so strongly manifested that, as from a great spiritual dynamo, all who were so fortunate as to be able to participate received a double portion of the Bounty of the Almighty! Entering a spacious and perfectly arranged dining hall, the guest beheld a scene of beauty which was a fitting introduction to the good things to follow. Two long tables, one on either side of the room, with smaller ones placed in a third row between them, were gracefully decorated with growing plants and cut flowers. All remarked upon the newness of the hall, which in fact had just been opened, thus providing for the Bahais a fresh and beautiful environment, typical of the effect of the Teachings upon the hearts of the believers. One instinctively went back to the days of the Master, nineteen centuries ago, when His disciples were sent out to claim for their Lord the steed upon which no man had ridden before; or to the parable of the new wine and the new bottles. Truly, in this day "Old things have passed away, and all things have become new." This thoughtfully-provided environment was enjoyed by all. However, the spirit of Baha' would have glorified any scene! As the visitors from all parts of America assembled, it was a perfect joy to see them embrace and greet each other like members of a family who had been separated for a long time. It mattered not that most of them had met but once or twice before, while others had never seen the face of the loved friend. The unity of the Cause was a tie closer than that of blood. In the words of a brother in India, it was apparent that we had always known each other, but had just had the opportunity to become acquainted. Joyous laughter resounded, and sometimes the eyes showed the moisture which betrays the highest ecstasy. Could there have been another such meeting in Chicago? Surely not. O, that all the friends might have participated; but the absent ones were in our thoughts and prayers.

Mr. Greenleaf called the meeting to order with a few well-chosen words of welcome. Then followed a program: Miss Mary Lesch read from the Words of BAHÁ'U'LLAH; Miss Ellerman sang very effectively "The Holy City;" Mrs. Grace Foster read more of the Holy Utterances; Mr. Percy Woodcock presented some of the Teachings imparted to him by Abdul-Baha upon the occasion of his recent visit to Ramleh; Mr. Hetherington, of Montreal, read a Tablet; Miss Ellerman again sang, her selection being happy and contributing materially to the harmony of the evening; Mr. Hannen read a Tablet* just revealed by Abdul-Baha to the believers in America, and which had been translated to be presented at this gathering; Mr. Currier read more of the Words of Life, and Mr. Edgar F. Waite sang the "Benediction," composed by Mrs. Waite, the friends joining in the chorus. This closed the formal portion of the evening, and ushered in the material Feast. The ladies were quite busy for awhile, and tables and plates were soon laden with viands. Sandwiches, olives, pickles, coffee, ice cream and cake were bountifully provided and heartily enjoyed. During this portion of the evening a number of the visiting delegates presented greetings and spoke in a happy vein. First, a message from Honolulu was read; then the following were called upon by the Chairman, and responded with a greeting, a Tablet, or a brief teaching: Mr. Eardley, who presented the salutations of the Baltimore Assembly; Mr. Roy C. Wilhelm, brief but very much to the point, as always, telling of his recent trip throughout the country; Miss Robarts, of the Boston Assembly, with an eloquent word; Mr. Albert H. Hall, of Minneapolis, who stirred the hearts of the listeners with the power of his earnest appeal for unity; Mrs. Finch, of Seattle, who spoke for the Pacific Coast; Mr. Remey, of Washington, responding with a Tablet; Mrs. Parmerton, of Cincinnati, with a well-chosen and inspiring talk. Mirza

*See page 6.

Basheer, of Valparaiso, Ind., presented an epitome of the Bahai Principles in the three words, Love, Peace, Unity. Mrs. Cooper, of Fruitport, Mich., Mr. Mounfort Mills, of New York City, Mrs. Ditmars, of Spokane, Washington, and Mr. Bernard M. Jacobsen, of Kenosha, Wis., typified the unity of those far removed in point of distance, and each brought a cheery message to refresh the souls of the listeners. Mrs. Coles, of Washington, thrilled with ringing utterances; Mr. Pary, of New York Mills, Minn., expressed his joy in being again present; Mr. Woodcock, of New York, shared more of his experiences in the recent visit with Abdul-Baha, described aptly as "Six Weeks in Heaven". Mr. Hannen, of Washington, D. C., Mr. Arthur Dealy, of Fair Hope, Ala., and Mrs. Bagg, of Muskegon, Mich., closed the list of speakers, each bringing a fragrant greeting of love. As the friends dispersed to their homes, reluctantly leaving the happy scene, the delegates were presented with flowers, the wonderful sweetness of trailing arbutus coming from Fruitport, Mich., and blossoms from dear Mrs. Dealy, of Fair Hope, Ala., bringing their own assurances of loving thoughtfulness on behalf of absent ones.

Surely there were no more joyous merry-makers on the street cars than the believers, whose beaming faces were in striking contrast with those returning from the futile pursuit of pleasure in material ways, or the chase of the elusive gold. Many must have wished for the joy of the Bahais.

The Sunday morning meeting, held in Corinthian Hall, Masonic Temple, was another wonderful and blessed gathering. The spacious hall was crowded. It seemed that the spirit of the Unity Feast was present, as the friends gathered again and greeted each other like the members of a family. Mrs. Holmes opened the exercises with a selection on the organ; Mr. Windust, the Musical Director, announced that upon this occasion the audience was to be the choir, and soon the strains of a Bahai hymn were resounding. Mr. Mountfort Mills presided and read a Tablet and Prayer. Another song was followed by a reading by Mrs. Parmerton. Then Mr. Remy presented briefly a report of his trip around the world with Mr. Howard Sturven. In a most interesting manner he outlined the four months spent between Chicago and the Pacific coast, visiting the various Assemblies; then from San Francisco to Honolulu, where several meetings were held; to Tokyo, Japan, where, under the direction of Professor M. Barakatullah, a large audience was addressed at the Y. M. C. A.; thence to Shanghai, China, to Rangoon and Kunjangoon, Burma; to Baroda, India, where the assemblage addressed was called together by the Maharajah; to Bombay, India, where numerous meetings were held; to Haifa, where time was spent with Abdul-Baha and representatives of five of the great religions of the world were present, i. e., Jews, Zoroastrians, Christians, Moslems and Buddhists. From Haifa they returned to America. A song composed by Mrs. E. Emma Holmes, and now sung for the first time, was ably rendered by Mr. Mills. Words of Abdul-Baha were next read by Dr. Pauline Barton-Peeke, of Cleveland, Ohio. Then Mr. Percy F. Woodcock, of New York, shared the spiritual wealth of his wonderful experiences, dwelling particularly upon the teachings imparted on the recent visit to Abdul-Baha at Ramleh. He was given, this time, a message of joy and peace to the believers. The particular thought which he developed was Maturity. A wonderful teaching, given by a great Oriental Bahai, was presented, outlining the seven props which man needs on his spiritual journey from savagery, polytheism and idolatry to monotheism and the worship of God in Spirit and in Truth. These props are then to be discarded and man is to find the several offices filled from within. They are: 1. The Priest. 2. The Law-Giver. 3. The Prophet. 4. The Savior. 5. The Sacrifice. 6. The Divine Incarnation. 7. Heaven. Hidden Words were read in support of the presence of each of these within. Mr. Woodcock closed with two Oriental stories; one told by Abdul-Baha is particularly impressive. It concerns a rivalry between Greek and Japanese artists, at some period of history. This competition became so keen that an opportunity was given to these artists to compare their skill. A gallery was provided and the rivals were to decorate opposite sides. A sliding scaffolding concealed the work of one party from the other. Finally, the day of the test came. The king and his party inspected first the work of the Japanese, who had most wonderfully depicted figures, scenes and objects on their side of the wall, in a manner which seemed superlatively great. When the other side was unveiled it developed that the Greeks had devoted their time to polishing their side, and it was so perfectly done that the pictures from the opposite side were mirrored therein and depicted even more exquisitely. So we are to polish our mirrors in this great Day. The singing of the Temple Song, by the entire audience, closed a memorable occasion.

In the afternoon nearly fifty of the friends visited the Mashrak-el-Azkar grounds, despite the uncertainty of the weather. The evening brought large numbers together again, at the hospitable home of Mr. and Mrs. George Loeding, in Perry Street, where the 19-day Tea of the Woman's Assembly of Teaching was given. This proved to be a most delightful opportunity for further social intercourse, binding the hearts together with new ties. A day more full of joy it would be hard to realize, and one can better imagine the condi-

tion of heaven with such an example of Unity, Peace and Love as was afforded us by the Chicago friends and typified by the visiting delegates.

The closing and public session of the Bahai Temple Unity Convention of 1911 was held in the Drill Hall, 17th floor, Masonic Temple Building, Tuesday evening, May 2. The spacious assembly room was well filled with delegates, friends and visitors. There were quite a number of the latter, who listened with every indication of great interest to the presentation of the history, aims and some of the practical workings of the Bahai Movement.

Mr. Albert H. Hall presided and tersely or eloquently, as the occasion suggested, epitomized the talks, linking together the various presentations.

After an address of welcome Mrs. Claudia S. Coles, of Washington, D. C., was introduced with the statement that she would give "The Message". Mr. Wilhelm, of New York City, was then presented to the audience as a practical business man. He followed this line with the timely interpolation of two poems.

Miss Grace Roberts, the delegate of the Boston Assembly, gave a greeting and an outlook of the Cause, gained from recent traveling. Particularly interesting was her recountal of the exchange of messages recently occurring between the Archbishop of Canterbury and Abdul-Baha. The former, a friend of Miss Buckton, of London, sent this message: "Take him my loving greeting and say that we are all one and the same behind the veil." To which Abdul-Baha replied: "Take my loving greeting to the Archbishop and say, yes, and the veil is very thin and it will vanish quite."

Mr. Hetherington, the Montreal delegate, gave a most interesting account of his connection with the Bahai Movement. Although introduced as a typical Englishman, he displayed great warmth and said that, although this was his first visit to Chicago, he felt perfectly at home and wanted to stay here always.

Mr. Mountfort Mills sang again, by request, the song composed by Mrs. Holmes, entitled "The Comforter".

Mr. Edwin Woodcock, the newly appointed Chairman of the Commission on Publication, was next introduced to present the claims of his Commission. He tersely and effectively outlined the necessity of everyone working and inspired all present to follow his example and find our best field of action, as the best means of expressing our belief and enthusiasm.

Mr. Joseph H. Hannen, one of the Washington delegates, presented a teaching, showing by the scriptures and the Hidden Words, the Holy Utterances of this Revelation to be the Water of Life which the Christ promised to His disciples that He would drink anew with them in the Kingdom of the Father.

Mr. Albert R. Windust sang "The Earth is the Lord's."

Mrs. Ida Finch, of Seattle, introduced as the "Mother" of the Cause in her section, gave a little talk, outlining the activities of the Assembly on "Beacon Hill," and its far-reaching ramifications.

Dr. Pauline Barton-Peeke, of Cleveland, O., after a few words of appreciation, read one of the Holy Utterances, a Prayer.

Mr. Percy Woodcock was introduced as the closing speaker. He shared more of the treasures of the Kingdom, obtained so recently. This time his theme was our responsibility; that the joys of the Revelation are ours only to the extent that we earn them, and, on the other hand, the Truth will sear our very souls if we fail to measure up to our responsibilities.

With a note of harmony in song, the Third Annual Convention of the Bahai Temple Unity was declared adjourned.

JOSEPH H. HANNEN.

On May 3d it was the pleasure of the Kenosha, Wis., Assembly to have a number of the delegates from the Chicago Convention visit them. Among those who came were: Mr. Joseph H. Hannen, Washington, D. C.; Mr. E. H. Eardley, Baltimore; Mrs. Annie L. Parmerton, Cincinnati; Mrs. Ida A. Finch, Seattle; Mrs. Cora Ditmars, Spokane; Mrs. Claudia S. Coles, Washington, D. C., and Mrs. Luella Kirchner, Chicago; also some of the friends from Racine and Mrs. Charlotte Morton, of Milwaukee. The evening was spent in listening to addresses from the various visitors, interspersed with musical selections rendered by the children's orchestra. Afterward the Bahai Sunday school children recited their lessons, which proved to be an event of the evening, the delegates expressing their pleasure at their work. Refreshments were served and, altogether, it was a gathering long to be remembered by those present.

BERNARD M. JACOBSEN.

TABLET TO THE AMERICAN FRIENDS FROM ABDUL-BAHA.

Translate this Tablet in great haste, and with its original, print and spread.

(Signed) ABDUL BAHÁ ABBAS.

Through Mirza Ahmad Sohrab—Upon him be BAHÁ'O'LLAH!—To the friends of God and the maid-servants of the Merciful:

Upon them be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

O ye friends and the maidservants of the Merciful!

When the deposed Sultan of the Ottoman Empire, Abdul Hamid, arose in tyranny and oppression, Abdul-Baha was incarcerated in the prison of Acca and was surrounded with the utmost surveillance of police, detectives and men of the Secret Service. The door of communication was entirely closed and the means of correspondence was prevented. If any soul approached the house he was searched; nay, rather, threatened with dire persecution. The affairs reached to such a degree that, not being satisfied with these restrictions, the Sultan sent an oppressive investigating Commission, so that with all kinds of wiles, simulations, slander and fabrication of false stories they might fasten some guilt upon Abdul-Baha in order that he might crucify Him, or cast Him into the sea, or banish Him into the heart of the distant and unknown Sahara of Feyzan (Africa). That oppressive investigating Commission exercised its rights with tyranny and passed the sentence that Abdul-Baha merited all kinds of persecution. Finally they decided to send Him to Feyzan, and when they cabled this decision to the palace of Abdul Hamid, an answer was received that the matter of Feyzan was approved by the Imperial Order. Then that unjust investigating Commission returned to Constantinople. They were in the midst of the sea when the cannon of God boomed forth before the palace of Abdul Hamid, a charge of dynamite was exploded, a number of people were killed, Abdul Hamid fled into the interior of his residence, difficulties and trials surrounded him, and incidents and events developed rapidly. Therefore he did not find the opportunity to oppress Abdul-Baha; public revolution was started, which ended in his deposition, and the Hand of Divine Power released the neck of Abdul-Baha from the chains of the prison of Joseph and the fetters and manacles were placed around the unblessed neck of Abdul Hamid. Be ye admonished, O ye people of insight! Now Abdul-Baha, with the greatest power, has hastened to the country of Egypt from the land of prison. Praise be to God, that through the Bounty and Providence of the Blessed Perfection, no sooner did he land in Alexandria than the Word of God was promoted and the melody of the Kingdom of ABHA was heard. All the newspapers wrote innumerable articles. Some gave the utmost praise; others raised a great cry, saying: "The arrival of this personage in this land will shake the pillars of Religion and will shatter to pieces ancient customs and conventions. He attracts every one he meets and when he loosens his tongue in any meeting, it creates faith in the hearts of the deniers." The papers are still writing detailed articles and will continue to do so.

Now the friends and the maid-servants in America have written innumerable letters and all of them are pleading that Abdul-Baha make a trip to that country. Their supplications and entreaties are insistent. In view of the differences among the friends and the lack of unity among the maid-servants of the Merciful, how can Abdul-Baha hasten to those parts? Is this possible? No, by God!

If the friends and the maid-servants of the Merciful long for the visit of Abdul-Baha, they must immediately remove from their midst differences of opinion and be engaged in the practice of infinite love and unity. No Bahai must open his lips in blaming another one, he must regard backbiting as the greatest sin of humanity, for it is clearly revealed in all the Tablets of BAHÁ'O'LLAH that backbiting and faultfinding are the fiendish instruments and suggestions of Satan and the destroyers of the foundation of man. A believer will not blame any soul among the strangers, how much less against the friends. Faultfinding and backbiting are the characteristics of the weak minds and not the friends. Self-exaltation is the attribute of the stranger and not of the Beloved. It is our hope that the believers and the maid-servants of the Merciful in America may become the cause of the union of the East and the West, and unfurl the Standard of the Oneness of the Realm of Humanity. Now, we observe that strangeness, lack of unity and the utmost difference exists among the friends and the maid-servants of the Merciful. Under such a condition, how can they arise to guide the people of the world and establish union and harmony between the nations of the earth? His Highness Christ, addressing His disciples, said: "Ye are the salt of the earth: but if the salt hath lost its savour, wherewith shall it be salted?"

O ye friends and maid-servants of the Merciful! If ye are yearning for my meeting, and if in reality ye are seeking my visit, ye must close the doors of difference and open the gates of affection, love and friendship. Ye must pulsate as one heart, and throb as one spirit. You must be like the waves, though they are innumerable they constitute the all-encircling sea.

O ye friends and maid-servants of the Merciful! Praise be to God, ye are the fish of one ocean, the birds of one rose-garden, the trees of one orchard and the flowers of one paradise. Then why this difference? Why this lack of harmony? Wherefore this condition?

Verily, verily, I say unto you, were it not for this difference amongst you, the inhabitants of America in all those regions would have, by now, been attracted to the Kingdom of God, and would have constituted themselves your helpers and assistants. Is it meet that you sacrifice this most glorious Bounty for worthless imaginations? No, by God! Should you reflect for one moment, you shall become enabled to destroy instantly the foundation of this difference by absolutely refraining from backbiting and faultfinding amongst yourselves. Adorn with infinite love and concord the assemblage of beatitude, bring about the meeting of happiness, establish the banquet of the oneness of the realm of humanity, loosen your tongues in praising each other, and then anticipate the presence of Abdul-Baha in your midst.

Aside from all these considerations, some of the nakazeens have come secretly amongst you and are expressing their firmness in the Covenant and with all kinds of intrigues and strategies are creating disorder and calamities, so that ye might be deprived of the Lights of the Divine Testament and subjected to the darkness of violation.

Is it worthy of you to be engaged with differences amongst you and thereby enabling the nakazeens to spread a noose and chase such firm believers as you are?

I beg of God to confirm you in union and concord that you may become the cause of the oneness of the kingdom of humanity. Live and act in accord with the Divine Teachings, be abstracted from all the attachments of the human world, characterized with merciful characteristics, release yourselves from the nether world, become heavenly souls, spiritual beings and the angels of Paradise.

Upon ye be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 28th, 1911.

RECORD OF THIRD ANNUAL CONVENTION OF BAHAI TEMPLE UNITY.

Corinthian Hall, 17th Floor, Masonic Temple, Chicago, Ill.

MORNING SESSION, MONDAY, MAY 1, 1911.

The Convention was opened by Mr. Mountfort Mills, President of Bahai Temple Unity, who extended greetings and said:

"As the years go by we realize more and more the greatness of this work and the greatness of the power that is behind it. Let us unite a few moments in silent prayer in gratitude to God, that we are privileged to come here to take part, each of us, in this, the greatest work of the ages. Let us unite in silent prayer in gratitude and supplication that we may be guided by the Spirit of Truth in our endeavors to further the work of God."

The commune of silence was followed by Mr. Mills reading the following Tablet, revealed by Abdul-Baha:

HE IS GOD!

O my God! O my God! We are servants who have sincerely turned our faces unto Thy Grand Face; severed ourselves from all else save thee in this Great Day and are assembled together in this glorious meeting of one accord and desire, and unanimous in thought to promulgate Thy Word amid Thy creatures.

O my Lord! O my Lord! Suffer us to be signs of guidance, standards of Thy Manifest Religion throughout the world, servants of Thy Great Covenant—O our Exalted Lord!—appearances of Thy Oneness in Thy Kingdom, the EI-ABHA, and stars which dawn forth unto all regions.

O Lord, make us as seas rolling with the waves of Thy Great Abundance, rivers flowing from the mountains of Thy Glorious Kingdom, pure fruits on the Tree of Thy illustrious Cause, plants refreshed and moved by the Breeze of Thy Gift in Thy wonderful vineyard.

O Lord, cause our souls to depend upon the signs of Thy Oneness, our hearts to be dilated with the Bounties of Thy Singleness, so that we may become united as are ripples on a waving sea; become harmonized as are the rays which shine forth from a

brilliant light; so that our thoughts, opinions and feelings become as one reality from which the spirit of accord may be diffused throughout all regions.

Verily, Thou art the Beneficent, the Bestower! Verily, Thou art the Giver, the Mighty, the Loving, the Merciful!
(Signed) ABDUL-BAHA ABBAS.

Mr. Mills announced the first business to come before the Convention was the election of a Chairman.

On the nomination of Miss Robarts, seconded by Mr. Hannen, Mr. Albert H. Hall, of Minneapolis, was elected Chairman of the Convention. Assuming the chair, among other things, he said:

"By God's guidance, we have come to this Convention from many different parts. What we are to do, we do not yet know. I cannot outline to you its mission. But we all realize that the Unity has outgrown its swaddling clothes. We must henceforth devote ourselves seriously, unreservedly to the business divine entrusted to us, that we may allow nothing to divert us from the task originally undertaken by us, and that we take aright our every step. Not the guidance of our worldly wisdom do we seek; that may only be our aid. Our guidance and leadership we seek from God. Clear and unmistakable has been that guidance to us. Out of shadow and confusion we have been led into light, unity and peace. In the great account our results will be found. God knew our resources and has been putting us for a sojourn in the 'wilderness' to prepare us for His work. As regularly as of old came the providence of manna, so about \$5,000.00 every six months has come into our treasury to meet our accruing needs, as if measured down to us by the decimals of the Infinite. Our obligations have been promptly met, our credit is good, our faith is assured. We must now prepare for the larger tasks before us, for the work in our hands will grow. It is not ours; it is His."

On nomination of Mr. Hannen, seconded by Mr. Mills and unanimously carried, Mr. Bernard M. Jacobsen was elected secretary of the Convention.

On motion of Mrs. Parmerton, seconded by Dr. Pauline Barton-Peeke, Miss Gertrude Buikema was elected assistant secretary of the Convention.

Mr. Mountfort Mills presented the greetings and regrets of Miss Annie T. Boylan, delegate from the New York Assembly, who was unable to be present. Also, those of Mrs. Charles L. Lincoln, of the Brooklyn Assembly, and the greetings and salutations of the Unity to these delegates were ordered extended to them.

The secretary was directed to call the roll of the Assemblies, upon which the delegates present responded with greetings and reported for each Assembly. The following Assemblies and delegates responded upon such roll call:

New York City and Borough of Manhattan.....	Mr. Mountfort Mills.
	Mr. Percy F. Woodcock.
Montreal, Canada.....	Mr. Walter F. Hetherington.
Boston, Mass.....	Miss Grace Robarts.
Philadelphia and Pittsburg, Penn.... (Alternate)	Miss Elizabeth Stewart.
Washington, D. C.....	Mr. Joseph H. Hannen.
	Miss Mary E. Little.
	(Alternate) Mrs. Claudia Stuart Coles.
	(Alternate) Mr. Charles Mason Remy.
Milwaukee, Wis.....	Mrs. Charlotte Morton.
Spokane, Wash.....	Mrs. Cora Ditmars.
Cleveland, Ohio.....	Dr. Pauline Barton-Peeke.
Muskegon, Mich.....	Mrs. Helen Bagg.
Fruitport, Mich.....	Mrs. Eva Cooper.
	(Friend) Mr. John Dermo.
	(Friend) Mrs. Lucy Van Dyke.
Fairhope, Ala.....	Mr. Arthur Dealy.
Baltimore, Md.....	Mr. E. H. Eardley.
New York Mills, Minn.....	Mr. Olaf Pary.
Chicago, Ill.....	Mr. Arthur S. Agnew.
	Mrs. Corinne True.
Ithaca, N. Y..... (Alternate)	Mr. Roy C. Wilhelm.
Seattle, Wash.....	Mrs. Ida A. Finch.
Minneapolis, Minn.....	Mr. Albert H. Hall.
	(Alternate) Dr. Homer S. Harper.
Genoa Junction, Wis.....	Mrs. Emma Hargis.
Cincinnati, Ohio.....	Mrs. Annie L. Parmerton.
Anaconda, Mont.....	Mrs. L. Ellsworth Jones.
Rockford, Ill.....	Mr. Willard H. Ashton.
Kenosha, Wis.....	Mr. Bernard M. Jacobsen.

The following delegates were absent:

New York City and Borough of Manhattan, N. Y.	Miss Annie T. Boylan.
	(Alternate) Mrs. Charles L. Lincoln.
Boston, Mass.....	Mr. Alfred E. Lunt.
	(Alternate) Miss Julia Culver.
Johnstown, N. Y.....	(Alternate) Mrs. Harriet Rupert.
Pittsburg, Penn.....	Mr. Hilbert E. Dahl.
Buffalo, N. Y.....	Mrs. Emily C. Woodworth.
	(Alternate) Dr. F. S. Blood.
Racine, Wis.....	Mr. Christ Olson.
Jersey City and North Hudson, N. J.....	Mr. William H. Hoar.
Baltimore, Md.....	(Alternate) Mr. Howard C. Struven.
Ithaca, N. Y.....	Mrs. W. E. House.
Bangor and Lawrence, Mich.....	Mr. John F. Hay.
Portland, Ore.....	Miss Anna Wold.
	(Alternate) Mrs. Hattie Latimer.

Mrs. Cora Ditmars, in responding for Spokane reported the serious illness of Mrs. L. A. Lehmann.

The Chairman directed Mr. Hannen to read and the Convention followed in the prayer for healing for Mrs. Lehmann and the secretary and Mrs. Ditmars were requested to also extend to Mr. Lehmann the sympathy and greetings of the friends.

The letter of greeting from Mrs. A. P. Sanford, of Muskegon, Mich., was read.

The letter of greeting of Mr. William H. Hoar, delegate of Fanwood, N. J., Assembly, who was unable to attend on account of illness, was read.

The secretary was instructed to extend the greetings of the Unity to the Newark and Hoboken Assemblies, through Mr. Hoar.

In responding for the Washington, D. C., Assembly, Mr. Joseph H. Hannen said: "In this place, one feels like the two disciples at the time of the Transfiguration that 'It is good to be here.' One is also inclined to suggest, as did they: 'Let us build tents and stay here.' But like those disciples, we must go out presently and carry with us the impetus of the spirit inbreathed here, that for our being here we may be able in all future time to do better work."

In responding for the Chicago Assembly, Mrs. Corinne True said: "When Abdul-Baha was asked what would best promote the Cause and bind together the friends, he replied: 'First, the character of the teachers, and, second, the work for the Mashrak-el-Azkar. The teachers must so live that their deeds will teach the people, even if they do not teach by word of mouth. The teachers are of the first importance; their lives must be examples.'"

Oakland, Cal., Assembly sent its love and greetings to the friends, and its regret at not having a delegate present, but hoped to be represented next year.

Responding for Seattle Assembly, Mrs. Ida A. Finch read a tablet from Abdul-Baha, from which the following is a quotation:

"Through the boundless Favor, I hope that in Seattle by the endeavor of the beloved of God, certain souls may arise who may prove a radiant lamp to the world of humanity and merciful spirit to the phenomenal body; that they may be the cause of the purification of souls and the means of sanctification of hearts; that they may know this mortal world as fleeting shadow and call the rest and repose, the pleasure and blessing, the wealth and sovereignty of the earth, the waves of the sea of imagination; that they may arise in such wise to live by the Divine Teachings and Exhortations of the Blessed Beauty as to sparkle even like the morning star from the horizon of holiness."

She also quoted from a letter from one of the friends in Seattle, the following:

"I take this way of talking to you as you speed your way over the vast unbroken waste on your trip to an oasis of spiritual life. You will be nearer to us in spirit by the necessary strain of our imagination to keep in touch with you. Drink deeply of the cup of life for us and we will try to be emptied of all else ere you return, to be refilled."

Delegates who had recently visited the Portland Assembly made report of the good work and of the unity prevailing there.

The secretary was directed to send to that Assembly the greetings of the Unity.

Announcement was made of the serious illness of Mrs. L. W. Foster. The Convention united in the prayer for healing for her.

The Convention adjourned for noon recess.

AFTERNOON SESSION.

Mr. Bernard M. Jacobsen, secretary of Bahai Temple Unity, presented a report covering in detail the work of the Executive Board and the accomplishment of the Temple Unity during the year. A brief summary thereof only is here inserted:

"During the year all conveyances and legal steps have been consummated by which the streets and alleys embraced in the Temple site have been vacated and title vested in the Temple Unity. The direction line of Sheridan Road has been changed, the boundary lines of the site enlarged and made more symmetrical, and the pending negotiations between the Unity and the Village Board of Wilmette and the Drainage Board of the Sanitary District of Cook County have been carried forward to favorable conclusions. The order of the Village Board for a sidewalk about the site, which would have required a thousand dollars to construct, has been considerably postponed after a conference with the Village Board. This will save the waste and inconvenience of constructing permanent sidewalk before grading and other work upon the site is further advanced. We acknowledge most considerate and fair treatment from the officers of the Village Board.

"The appeal to the friends for funds has brought generous response, so that all of our obligations have been met and our immediate needs supplied. In anticipation that we might not have sufficient money to meet the maturing payment upon the site, Mrs. Goodall generously advanced \$2,000.00, but when the payment fell due our treasury was prepared to meet the payment and it was not necessary to use the generous loan from Mrs. Goodall.

"She has generously replaced that money in the treasury to be used in acquiring additional land as soon as we may do so upon fair terms.

"A fisherman who moved a hut upon our site, and whose presence occasioned some solicitude, lest his purpose was to acquire squatter's rights, has disavowed such purpose and has been allowed to remain as our tenant by agreement of lease.

"It is desirable that we obtain ownership or control of the lots lying to the east of Sheridan Road and between the site and the lake shore. We are not yet in sufficient funds to warrant undertaking the purchase of these lots and the price has thus far been excessive. We hope to be able to acquire these lots, simply to control the outlook, at reasonable terms, during the coming year. If this cannot be done we hope to interest the officers of the Village of Wilmette in the project of acquiring these lots for public use and for park purposes. Our only purpose in acquiring them would be to devote them wholly to public use without restriction, and if the price set upon them by the owners prohibits us from doing this work we shall gladly unite with public officers seeking to serve the public welfare by acquiring the lands for the same public use.

"Our attorney, Mr. I. T. Greenacre, has rendered much painstaking work for the Unity during the past year. The title to our site and all legal matters in connection with it have had his constant care. The year has been one of preparation; harmony and the fullest co-operation have existed in all the work. With new zeal we must now complete the purchase by the prompt payment of all the remaining debt on the site, protect our present site against obstruction at the East and begin the gathering of funds for the early commencement of work upon the Temple Building."

Mrs. True, financial secretary, presented the following report:

"Total amount received from beginning of the fiscal year to April 29, 1911, \$10,401.59. This amount was received from ninety-nine different cities.* Last year contributions were received from sixty different cities.

"When Mr. Remy and Mr. Struven reached Acca in their trip around the world, Abdul-Baha gave Mr. Remy a sum of money in gold pieces to spend for his comfort in traveling from Acca to America. Upon his arrival in this country Mr. Remy, who had carefully guarded Abdul Baha's gift, sent the gold pieces to Chicago for the Mashrak-el-Azkar. The friends throughout the country, desiring to possess the coins, purchased them at five dollars apiece, thus retaining them as souvenirs and netting the fund \$100.00."

* *Alabama*: Fairhope. *California*: Bakersfield, Glendale, Los Angeles, Oakland, Pasadena, San Francisco, Tropic. *Colorado*: Denver. *Connecticut*: Mansfield Center, New Haven. *District of Columbia*: Washington. *Florida*: Fernandina, Quay. *Idaho*: Lewiston, Tahoe. *Illinois*: Chicago, Clyde, Dixon, Hartland, Harvard, Moline, Rockford, Western Springs. *Kansas*: Enterprise. *Maine*: Kittery. *Maryland*: Baltimore, Silver Springs. *Massachusetts*: Boston, Malden, North Adams, Westfield. *Michigan*: Bangor, Fruitport, Goblesville, Grand Rapids, Muskegon, Provemont. *Minnesota*: Minneapolis, New York Mills, St. Paul. *Mississippi*: Waveland. *Missouri*: St. Louis. *Montana*: Anaconda. *New Jersey*: Atlantic City, Bayonne, Dumont, East Orange, Englewood, Fanwood, Jersey City, Montclair, Newark. *New York*: Brooklyn, Buffalo, Clinton, Cortland, Hudson, Ithaca, Johnstown, New York City, North Hudson, Oswego, Pavilion, Utica. *Ohio*: Akron, Cincinnati, Cleveland. *Oregon*: Portland. *Pennsylvania*: Philadelphia, Pittsburg. *Utah*: Salt Lake City. *Vermont*: Newport. *Virginia*: Hanover, Sumerduck. *Washington*: Clarkston, Omak, Seattle, Spokane, Tacoma, Turk, Walla Walla. *Wisconsin*: Geneva Lake, Genoa Junction, Kenosha, Milwaukee, Racine, Thorpe. *Hawaiian Islands*: Honolulu. *Canada*: Montreal, Winnipeg. *England*: Brighton (Sussex), Cornwall. *France*: Dinan (Brittany), Paris. *Germany*: Berlin, Stuttgart. *Persia*: Teheran. *Syria*: Haifa.

Mr. Arthur S. Agnew, treasurer, made his annual report as follows:

Receipts.

Balance on hand, convention 1910.....	\$ 5,709.46
Received since convention—contributions.....	10,401.59
Received in interest.....	\$57.00
Less exchange	5.00
	<hr/> 52.00
	<hr/> \$16,163.05

Disbursements.

Paid on land.....	\$10,000.00
Interest	1,200.00
Assessments—paving Linden Ave.....	256.20
Taxes	439.60
Printing reports, etc.....	63.17
Rent for convention 1910.....	70.00
Plowing ground	50.00
Map of new street location.....	10.00
Fencing alley	5.00
Secretary's incidental expenses.....	35.00
Guaranty policy, escrow contract and filing account changing position Sher- idan Drive and vacating alley.....	329.40
	<hr/> 12,458.37
Balance on hand.....	\$ 3,704.68

Comparative Statement.

Received at time of convention 1909 from Bahai Temple Fund—land.....	\$ 2,000.00
Cash	3,666.44
	<hr/> \$ 5,666.44
Received 1909-1910 from East	\$ 7,092.85
Received 1909-1910 from America	7,638.66
	<hr/> \$14,731.51
Received 1910-1911 from East	\$ 1,190.83
Received 1910-1911 from America	9,262.76
	<hr/> 10,453.59
	<hr/> \$30,851.54
Disbursements 1909-1910	\$14,688.49
Disbursements 1910-1911	12,458.37
	<hr/> 27,146.86
	<hr/> \$ 3,704.68
Special Fund	\$2,000.00
Building Fund	113.50
General Fund	1,591.18
	<hr/> \$3,704.68

On motion of Mr. Hannen, and unanimously carried, these reports were accepted and the treasurer's and financial secretary's reports were passed to an auditing committee. The Chairman appointed the following Auditing Committee: Mr. Ashton, Mr. Hetherington and Miss Roberts.

Mr. Percy F. Woodcock addressed the Convention and said that during his recent visit at Ramleh, Egypt, Abdul-Baha told him when they were speaking of the Mashrak-el-Azkar, that there was a thousand dollars in Port Said for the Building Fund. That the friends in the Orient, having contributed toward the purchase of the land, were holding this money for the building. He read the following from Mirza Mulk:

"The organization of worshipping places is not simply for drawing near to God, but it is to concentrate the Word or Spirit of God and cause the power of unity and oneness among the people. The Mashrak-el-Azkar is the symbol of the real church, which church is the Reality of the Christ. It is for this purpose that we should consider that

as the outward edifice can gather men of different nations in one place, likewise, the Reality of Christ has united the great races of the world together."

The Chairman called the attention of the Convention to the necessity of some action with respect to Bahai publication work.

On motion of Mr. Jacobsen, seconded by Mr. Mills, and unanimously carried, the Chairman was authorized to appoint a committee to ascertain and report the condition and needs of the Bahai Publishing Society, and to report its recommendation for Bahai publication work to the Convention at its session on Tuesday.

The Chairman appointed the following Committee: Mr. Mountfort Mills, Mr. Roy C. Wilhelm, Mr. Charles Mason Remey, Mrs. Ida A. Finch and Mr. Edwin Woodcock.

Mr. Hall addressed the Convention on the propriety and importance of giving an impetus to the publication work and as an aid and agency in promoting the Cause and in carrying forward the work of this Unity.



TAG-END OF THE OLD CONDITIONS

Shacks and bungalows occupying the narrow strip of land lying between Sheridan Drive and Lake Michigan, and obstructing the view toward the lake—the eastward view—from the site of the Mashrak-el-Azkar. These unsightly structures are the natural outcome of the conditions from which the land will be delivered as a sequel to the Bahai occupancy. A strong incentive for redoubled effort toward that happy result.

On motion, adjournment was taken until 10 a. m. Tuesday, May 2nd.

The Convention adjourned by following in prayer Mr. Greenleaf, who read the following:

O Compassionate God! Thanks be unto Thee, for Thou hast awakened me and made me conscious. Thou hast given me a seeing eye, and favored me with a hearing ear; hast led me to Thy Kingdom and guided me to Thy path.

Thou hast showed me the right way and caused me to enter the Ark of Deliverance.

O God, keep me steadfast and make me firm and staunch.

Protect me from violent tests and preserve and shelter me in the strongly fortified Fortress of Thy Covenant and Testament.

Thou art the Seeing! Thou art the Hearing!

O Thou Compassionate God, bestow upon me a heart, which, like a glass, may be illumined with the Light of Thy Love; and confer upon me a thought which may change the world into a rose-garden, through the Spiritual Bounty.

Thou art the Compassionate, the Merciful. Thou art God of Great Beneficence!

MORNING SESSION—MAY 2, 1911.

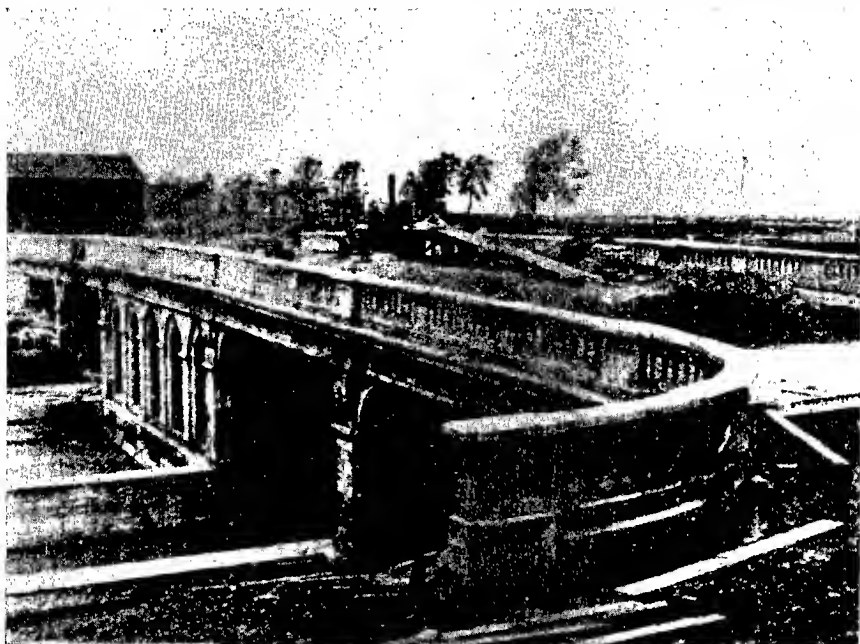
The Unity sang the hymn by Mrs. Waite, "His Glorious Sun has Risen."

The Chairman led the Convention in the following prayer:

"O my God! O my God! Unite the hearts of Thy servants and reveal to them Thy Great Purpose. May they follow Thy Commandments and abide in Thy law. Help them, O God, in their endeavor, and grant them strength to serve Thee. O God, leave them not to themselves, but guide their steps by the light of Knowledge and cheer their hearts by Thy Love. Verily Thou art their Helper and their Lord!

Report from Committee on Publications:

"The Committee advises that this Convention recommend to the incoming Executive Board, if ways and means become available, that they establish an office or distributing place in Chicago in charge of an efficient assistant, or assistants, to both recording and



ADVANCE GUARD OF THE NEW CONDITIONS

Nearly completed concrete bridge which, at the northwestern front of the Mashrak-el-Azkar site, carries the beautiful Sheridan Drive across the canal intake. This bridge has elicited warm commendation from art critics as a pioneer example of the new architecture rendered possible by that quality of plasticity which is among the leading merits of the world's latest and best building material—reinforced concrete.

financial secretaries of the Unity, who, in connection with assisting such secretaries, shall, at the same time conduct a sales and distributing agency for Bahai literature.

"That the Executive Board in such work incur no other obligation or liability but that of gathering, distributing, selling and accounting for such literature; that, after defraying the necessary expenses of such agency, the profits, if any, shall go to the Temple treasury."

On motion duly seconded, the report and recommendation was unanimously adopted. Mr. Hall offered the following resolution:

Resolved, That the Bahai friends in this Convention recognize the immediate necessity of laying a foundation for the due and fitting publication of Bahai Teachings in America under the fostering aid of a General Bahai Publishing Board. We hereby address to the Bahai Friends assembled, and those throughout America, the appeal that they proceed forthwith to form a Publication Unity to affiliate and co-operate in this work with this Temple Unity. That such Publication Unity make its especial work the accumulation of a sufficient fund and the assembling and direction of agencies for translating, revising,

editing, printing and publishing Bahai Teachings in the English language. That it include in the scope of its work, the organization and maintenance of a Board, or Boards of Translation, Revision and Edition. While we recognize such work as essentially a part of the work of this Unity, nevertheless, the prosecution of such an enterprise involves incurring liabilities from which we should safeguard the funds contributed to the treasury of this Unity.

Therefore, we make the appeal for the formation of an affiliated Publication Unity, with which and in which, we will freely co-operate.

On motion duly seconded, the resolution was unanimously adopted.

On motion duly adopted, the Chairman was authorized to, and thereupon appointed the following Committee on Publications: Mr. Edwin Woodcock, Mr. Charles Mason Remey, Mr. Mountfort Mills, Mr. Albert R. Windust, Mr. Arthur S. Agnew.

The committee appointed to investigate the purchase of additional grounds, made the following report:

"The question before us for recommendation is, as we understand it, shall a special effort be made to curtail, on the date of the next interest payment June 24, 1911, by as large an amount as possible, the balance due on the Mashrak-el-Azkar site, for the purpose of saving interest; or, shall a portion of the funds now on hand be utilized for the purpose of acquiring additional land on the east water-front?

"We are confronted by these facts: Ground bordering on the water-front, on the east side, is necessary in order to give us the desired outlook; there are about six lots which can now be secured at, approximately, \$2,000 each; the price of land is advancing, so that a year hence the purchase price of that desired will, in all probability, be several hundred dollars more; of the cash now on hand, \$2,000 represents the special donation of Mrs. Goodall, who specified it as her wish that this amount be used for the purchase of additional ground; the mortgage is not due until June 24, 1912; by paying this \$2,000 now on the mortgage, about \$120 in interest would be saved, and finally, there is a question of policy involved, due to the instructions of Abdul-Baha that the erection of even temporary buildings shall not be undertaken until the debt on the land is paid.

"This added ground is a part of the Temple site, but is an accessory holding. This view of the matter might justify your body in taking on the additional indebtedness of about \$10,000 which would be entailed upon the present purchase, with the use of the \$2,000 as a cash payment on a part at least of the needed land.

"A method which would obviate any technicalities, so far as the present object is concerned, is recommended for your consideration. It is this: As Mrs. Goodall has so kindly given the \$2,000 to enable us to perfect our plans by the acquirement of this needed ground, she, or some other Bahai would undoubtedly be willing to lend her name and co-operation further. In that event, the purchase of, say, six lots might be made by the Trustees, with a payment of \$500 cash on each, and the lands thus acquired be transferred in escrow, or in trust, to Mrs. Goodall, or whoever would avail themselves of this blessed privilege, to hold them for the Bahai Temple Unity. In this way, the Temple Unity would have taken on no additional indebtedness, and when we were ready to take over the land, the balance could be paid. This would involve the necessity of the holder's taking care of assessments, etc., as they become due, but this could quite properly be a charge upon Temple funds in hand, if you so direct.

"It is further suggested that the financial situation involved by this arrangement be outlined to the Bahais of America immediately and their co-operation asked in lifting this additional burden. Enough additional funds should now be diverted toward this land to secure all the necessary lots on a cash payment of say, \$500 each.

"With the proposed arrangements, the Treasurer would know what to depend on as a payment on the mortgage and could give proper notice, or take such other action as he and the others constituting the Board of Trustees, might deem best toward the application of other funds on hand or expected June 24, 1911.

Faithfully yours,

(Signed) JOSEPH H. HANNEN,
CLAUDIA STUART COLES,
HOMER S. HARPER, *Committee.*

On motion of Mrs. Parmerton, duly seconded, this report was unanimously adopted.

On motion of Mrs. Coles, duly seconded and unanimously adopted, the Executive Board was authorized to proceed in accordance with the recommendations in the report.

Miss Roberts read letters of greeting from the London, England, Assembly and the Boston Assembly, in which they suggest that a Book of Common Praise be compiled, combining the best in the old with the best in the new, voicing the message of Unity, Brotherhood and Love. This matter was referred to the Publication Commission for their guidance and action, and they were directed to send greetings to the London Assembly.

On motion, the Convention adjourned until 2 p. m.

AFTERNOON SESSION

Hymns: "Tell The Wondrous Story," also, "This is The Day of Certainty."

Mr. Hall presented the report of the Committee on Publication:

"The Committee reports and recommends the appointment of the following Publication Commission, to whom shall be referred the entire publication subject embraced in the resolution adopted by this Convention, and it is recommended that this Publication Commission shall meet before this Convention adjourns and at once proceed to effect an organization to take up such publication work and to affiliate and co-operate with this Temple Unity Publication Commission:

Mr. Edwin Woodcock, Chairman, Mrs. Claudia Stuart Coles, Mrs. Ida Finch, Mr. Albert H. Hall, Mr. Mountfort Mills, Mr. Charles Mason Remey, Mr. Roy C. Wilhelm, Mr. Albert R. Windust and Miss Gertrude Buikema.

On motion of Mr. Hannen, duly seconded and unanimously adopted, the report of the Committee was accepted and adopted and the names recommended were elected as the Publication Commission.

Mr. Remey and Mr. Hannen addressed the Convention and presented an outline of the work of the Orient-Occident Unity.

The Auditing Committee reported as follows:

"The Auditing Committee having examined the books of the Financial Secretary, Mrs. Corinne True, find the sum total of receipts of Bahai Temple Unity from April 25, 1910, to April 29, 1911, to be.....	\$10,401.59
Interest	52.00
	<hr/> \$10,453.59

(Signed) GRACE ROBERTS,
WALTER F. HETHERINGTON,
WILLARD H. ASHTON."

This report was duly accepted and placed on file.

The Chairman announced and ruled that the Convention now proceed to the election of an Executive Board for the ensuing year by an informal ballot, each delegate voting for nine members of the Executive Board.

The Chairman appointed as tellers Mr. Wilhelm and Mr. Eardley. The ballot was thus taken and duly counted and canvassed.

On motion by Miss Little, duly seconded and unanimously adopted, the informal ballot taken was made the formal ballot of the Convention and the nine friends receiving the highest number and plurality of votes by the ballot were declared the nine members of the Executive Board of Temple Unity, duly elected for the ensuing year.

The Executive Board thus elected was as follows:

Mrs. Corinne True,
Mr. Albert H. Hall,
Mr. Bernard M. Jacobsen,
Mr. Roy C. Wilhelm,
Mr. Mountfort Mills,

Mr. Arthur S. Agnew,
Mr. Charles Mason Remey,
Mr. Percy Woodcock,
Mrs. Annie L. Parmerton.

On motion by Mr. Mills, duly seconded by Mrs. Parmerton, and unanimously adopted, the Chairman was requested to appoint a committee of three, of which the Chairman would be one, to formulate greetings from the United Bahai Assemblies of America to the first Universal Races Congress, to be held at London, England, July 26-29, 1911. That the result of the committee's action be entrusted to Mr. Hall, to be by him carried or sent to the Congress at his discretion.

The Chairman appointed as such committee Mr. Mills, Mr. Edwin Woodcock and Mrs. Coles.

On motion, the Chairman appointed the following committee, Mr. Remey, Mr. Hannen and Mrs. Coles, to draft and present greetings from this Convention to the Peace Congress to be held in Baltimore, Maryland, and to be addressed by Mr. Remey on Saturday afternoon, May 6, 1911.

On motion of Mr. Percy F. Woodcock, and unanimously adopted, a cablegram of greetings and love from this Unity and the Bahais in the west was directed to be sent to Abdul-Baha.

The Chairman appointed Mr. Percy F. Woodcock to send such greetings.

After the singing of the Temple Song, the Convention closed by all the delegates and friends joining hands in a great circle, while Mr. Hall read the following prayer:

HE IS GOD!

O God! O God! Thou dost look upon us from Thine unseen Kingdom of Oneness (beholding) that we have assembled in this Spiritual meeting, believing in Thee, confident in Thy signs, firm in Thy Covenant and Testament, attracted unto Thee, set aglow with the fire of Thy love, sincere in Thy Cause, servants in Thy vineyard, spreaders of Thy religion, worshippers of Thy Countenance, humble to Thy beloved, submissive at Thy door and imploring Thee to confirm us in the service of Thy chosen ones. Support us with Thine unseen hosts, strengthen our loins in Thy servitude and make us submissive and worshipping servants, communing with Thee.

O our Lord! We are weak, and Thou art the Mighty, the Powerful! We are mortals and Thou art the Great Life-giving Spirit! We are needy and Thou art the Powerful and Sustainer!

O our Lord! Turn our faces unto Thy Divine Face; feed us from Thy heavenly table by Thy Godly grace; help us through the hosts of Thy supreme angels and confirm us by the holy ones of the Kingdom of ABHA.

Verily, Thou art the Generous, the Merciful! Thou art the Possessor of great bounty and verily Thou art the Clement and Gracious!

(Signed) ABDUL-BAHA ABBAS.

IMPRESSIONS OF THE CONVENTION.

BY A DELEGATE.

The Convention of 1911 will always be remembered. There the realization was attained of the promise that "where two or three are gathered together in My Name, there am I in the midst of them."

Joy in service left no room for "votes of thanks." For in every heart was stirred a new consciousness that "thanks" belong alone to God.

The universality of the Mashrak-el-Azkar (the dawning point of prayer) is making its deep impress upon the world. From Orient and Occident those who do not call themselves "Bahais," as well as those who do, are contributing in tangible form to this universal idea; thus we find an English Interpreter of Classical Drama devoting some of the proceeds of her art to this object.

It is impossible now to estimate the results of the Temple Unity Convention, for they are woven into the very fibre of life.

When the Assemblies grasp the tremendousness of that which is coming into being through these annual meetings, even the smallest of them will be represented. For here is building into the great heart of humanity the "Temple of the living God;" the outer expression of which will be the Mashrak-el-Azkar in Chicago which includes every form of human service.

The phrase "Sea of Oneness" is filled with new meaning to those who have been privileged to attend the recent Convention. May that "Oneness" reach out in loving service to the uttermost parts of the earth, thus fulfilling the prophetic words, "There shall be one fold and one Shepherd, one God and His Name one."

Chicago, May 4, 1911.

GRACE ROBERTS.

Our Persian section this issue contains: (1) Tablet revealed by Abdul-Baha for the Persian friends about three years ago, immediately after the declaration of the Constitution in Turkey and Persia; (2) progress of the Cause in California, written by Dr. Fareed; (3) photograph of Dr. Fareed, Mirza Faragullah Khan and Mrs. Getsinger; (4) article pertaining to Public Education, as the foundation of the progress of every nation; (5) suggestion that the Persian Government appoint a commission to go to Europe, America and Japan to study their systems of public education and establish a system in Persia; (6) announcement of the marriage of Miss Laura C. Barney and Mons Hippolyte Dreyfus; (7) photograph of Miss Barney; (8) report of the Third National Convention of Bahais at Chicago; (9) photograph of Mr. Joseph H. Hannen, one of the Washington, D. C., delegates to the above Convention; (10) Third National Peace Conference in Baltimore and Arbitration Treaty between America and England, and Mr. Chas. Mason Remy's address on the Bahai Movement before the said Congress; (11) Tablet from Abdul-Baha regarding his coming to America; (12) news from Alexandria, Egypt.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

By the BAHAI NEWS SERVICE, 515 South Dearborn Street., Chicago, Ill., U.S.A.

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ALBERT R. WINDUST — EDITORS — GERTRUDE BUIKEMA
Persian Editor.—MIRZA AHMAD SOHRAB, 1800 Belmont Road, Washington, D.C., U.S.A.

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TABLET FROM ABDUL-BAHA.

THE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor).....	Mar. 21	11th.....	Mashehat (Will).....	Sept. 27
2nd.....	Jalai (Glory).....	Apr. 9	12th.....	Elm (Knowledge).....	Oct. 16
3rd.....	Jamal (Beauty).....	Apr. 28	13th.....	Kudrat (Power).....	Nov. 4
4th.....	Azamat (Grandeur).....	May 17	14th.....	Kowl (Speech).....	Nov. 23
5th.....	Nur (Light).....	June 5	15th.....	Massa'ulk (Questions).....	Dec. 12
6th.....	Rahmat (Mercy).....	June 24	16th.....	Sharaf (Honor).....	Dec. 31
7th.....	Kalamat (Words).....	July 13	17th.....	Sultan (Sovereignty).....	Jan. 19
8th.....	Asma (Names).....	Aug. 1	18th.....	Mulk (Dominion).....	Feb. 7
9th.....	Kamal (Perfection).....	Aug. 20	19th.....	Four intercalary days.	
10th.....	Elzzat (Might).....	Sept. 8		Ola (Loftiness).....	Mar. 2
				(Month of fasting.)	

Vol. II

Chicago, (May 17, 1911) Azamat

No. 4

We are pleased to present the following extract from a recent letter by Mr. Louis G. Gregory, of Washington, D. C., who is visiting Abdul-Baha in Egypt, not only because it contains news from that center, but for the timely suggestion it contains:

RAMLEH, EGYPT, April 15, 1911.

Have been here nearly a week and seen much of Abdul-Baha. The friends here show great devotion to the Cause, and many, not believers, show great reverence and love for Abdul-Baha, some coming long distances to see him. He exercises the utmost kindness toward all.

Yesterday he called my attention to a Tablet revealed to friends in Persia, saying it was being sent to thirty believers. Sometimes, he said, one Tablet was sent to a hundred Persians, while many individual Tablets were sent to Americans. I answered that we were indeed highly favored. Later in the day he said he wanted me to go to Persia after a time and see how beautiful were the lives of the friends, as they have been refined and purified by much suffering and they show forth great love and spirituality. I have observed that the secretaries of Abdul-Baha have no little difficulty deciphering proper names in letters sent here from America, and suggest that these be written plainly; also, in view of the great amount of work, that supplication be made as brief as possible. In fact, I think it would be well if many Americans, as do the Persians, unite in one supplication. Thus, Abdul-Baha would have more time to give to others in need of Light, for in his presence is Light, Joy and Peace.

Tomorrow a party of pilgrims leave for the Holy City.

LOUIS G. GREGORY.

عظمداشت که میل حضرت عبدالهوا بر این است که طرح
 مشرق الدکا را مانند تاج مهال هندستان باشد . در روز
 آخر اعضاء کینه اجرائیه که برای سال آینده انتخاب شدند
 از انبقرار است . مستر میز مستر بی ددکاک مستر
 آل مستر انکو مستر جاکسن مستر بی مستر ولهم
 سس نزد دس بارترین . دقبل از آنکه جلسه آخری
 بانتهی برسد هیئت اجتماع مگدان بجعفر حضرت عبدالهوا
 دست دند دبریک از نمایندگان باقی سهر و روحی
 نوز بخان خود رجعت نمود اخبارات خوش و دقایق روحانی
 ان انجمن سعادی را هر طرف نشر ساخته و خواهم ساخت

نجم باختر حضرت عبدالهوا در لوح مبارک یکی از اطفال بهائی
 امریکائی دعت سفر با نجات میفرماید قولش
 ای دختر تورانی نامه تو رسید در حق تو دعا کنم که اخلاقت
 ربانی گردد و رفادت رحمان شود . اکتیارت ملکوتی کردد
 نامهرسان تو خرد و دلبت دارند و اگر عبدالهوا
 باریکت رسد البته با جمیع شاه ملاقات کند و اسید دارم
 که مقله ما هر کردی و دستور حادق کنوی ان کلمات کنون
 که دوست داری بسیار بدیع و طبع است اسید دارم که در
 امتحانات ثابت و مستقیم مان و دخری ملکوتی کردی . . .
 و ملک عبدالهوا الهی مع

سوم انجمن ملی صلح امریکا

مسئله صلح بین المللی و کما گذرد ان آکدت حرب جنگ
 وقت عموم داول غلبه بسیار جذب نمود چنانکه در این
 هفته مسلم گنگر ملی صلح امریکا که ششمن جمیع انجمن های صلح باشد
 متحد است یک هفته در شهر بالتیمور منعقد گردید و در جلسه
 هزاران نفر زن و مرد حاضر بود . جناب شوکتیاب بر زمین
 گفت و مستر کانگی میوز و اعضاء پارلمان پرورشی های
 دارالفنون و سایر بزرگان ملت در هر جلسه خطابه های خرد
 بر ضد جنگ و نگاه داری نوای بخوی و حریف ادله نمودند و در
 از این جلسه مستر بی خطابه در باب امر حضرت بهاء الله
 و نوایس این امر برای صلح بین المللی و منع لاحوب و دقل
 ادو نمود و حزب موثر واقع شد و احمد سهراب شری
 از ترقیات ایران و استقرا حکومت مستر طه انهار
 داشت . جمعی که از اعظم ترین مقاصد این انجمن عظیم انجمن
 یک عقد معامله دائمی مابین انگلیس و امریکای میزند که در این
 جمیع اختلافات و منازعات ارضی و استقلالی درین
 و مانع اصلی خود را در تضاد و تخمین بین المللی لایحه محاکمه فصل
 دهند و اگر چنین معامله مابین این دو بزرگترین دولت دنیا
 بسته شود مشکلی نیست که امر صلح طلبان بجدد قیاس
 بودن گرفته و بتدریج سازد دول چون انگلن و فرانسه و ایالات
 در طریق حضرت سنی خواهند نمود و آکدت آدم کنی ملاد
 انداخته و نوایس صلح امیر حضرت بهاء الله را بر می خوانند و

اخبارات خوش از اسکندریه

و قانع نگار امان نباید : - یاجب نقی بقیه روز ۲۹ مارس و اصل
 و ازین تحت و سلامتی داستان لغفیت فرخ ضرور درین طبع
 در این انام بتسی اوقات مبارک اسیر شد که از حد و دفع خارج
 نزول الواج مثل باران پی در پی از سما افضل نازل و در روز در
 و از یاد است محاسنیت بادستان و سا فرین و می و در و انهار
 از حد خارج بر حمت ششقی ظاهر که از حد دفع خارج است چنانکه
 قبل روز نامه وادی نیل که هر کس مبارک امان طبع شد بود
 ارسال گردید و حالهم کتابچه طبع الملکوت بالارسته ارسال میشود که
 حضرت مولی الوری در آن است خواننده در در شد و دقل
 دوستان از این بارت مسرور دارند و هفته قبل ۳۰ هزار
 یکی مصدق و دیگری محب خاص اجاب
 باریان جهت اطلاع در امور داخله نمود بوند با سکنه اسکندریه
 و نزول نقی بحوب عالم فائز بتسی مجذوب شدند که از حد
 و دفع خارج است از شهر و دله و جذب نخواهند بود و از
 نمایند لوح مبارک با طرف با ایشان عنایت شد و قبل
 شهر و سعادتش بجد بدوستان فرمودند و ان لوح مبارک
 فادسی حرف در حضرت ان نازل و جناب امیر نورالدین
 سهر نمودند . سه روز قبل هم جناب امیر نورالدین
 داشتند که در اسکندریه شدند و خود بایشان رفتم و تفر
 شدیم شرفیانی زیب دوست طول کشید و آکدت
 و نزول بتسی اظهار عنایت فرمودند که سب حیرت شد

این باب دانش ریاضه و نظر علمی ادب و امریکای علم از کلمات روحانی حضرت عبداله داشت نمود پس این
 پنجتن نفی این امر معطوف داشته است . لهذا در این موقع باو کاشیرین آهنگ شهر مقدس را برد . مسترد و گاه شری
 میون اعفاء ادا نم بخت از عظیم قبح تنبیت و استیفات
 بهائی حضور مستر فیس انهد میدارند و اسیدارند که
 قرشت کرد و چند دیگر از یاران الهی در خواندن الواح و اظهار
 مطالب مفیده شرکت نمودند . و بعد از این صیافت و کاه
 انواع و اقسام توراکیها که اجاب شکیکاغو برای این همانی جان
 کردن بودند بیان آوردند . در این بین دسته از نمایندگان
 امریکای اترقیات امراته در اطراف امریکای دهرهای خود
 ذکر کردند . در حله می دیگر هم اجا در نهایت الفت و دوستی
 همه دیگر را کلمات اندر در نصایح کاشیرین در خدمات امراته
 و نشر نفیات الله شیع و تحلیص نمودند . از ارباب غریبه
 در جهان معلوم شد که در دسته فاضله هزار چهارصد و یک
 دودر پنجاه و دوازست اعان جمع شده و تقریباً پانزد هزار دودر
 دیگر با فاضله است که قرض زمین حاصله ادا شود و همچنین
 جمع کل وجودی که تا کمال رسیده می هزار و هشتصد پنجاه و دو دودر و هشت
 است . و چنین قرار شد که یک قطعه زمین کیر کنز نیک
 ارض شرق الذکارات اشیاء نمایند و مسترد و گاه چنین

سوم انجمن عمومی بهائیان امریکا

از آنجا که امر از مستر فاضل شرقی ادا کاشیرین با هم امور
 امر تر شفاخته میشود و نظر بهائیان عالم متوجه احوال این میان
 الهی است لهذا بجهت تشیع و تحلیص یاران دستور داشت و در
 در این ماه دو بار سوم انجمن بهائیان امریکای در شیکاغو
 منعقد گردید و نمایندگان مجلس از هر سستی توجه بر سوسی
 سوسی شهر شول علم لغت و فتح امر الله را بلند کردند و در
 پنج روز در جلسه های متفرقه با هم مشورت کرده لفظی می
 نمود و در آنست و موافقت جستند . از اثرات این اجتماع
 عمومی زیاده از حد و تجدید شای این خارج از فوق بشارت
 حله اول در شب ۲۴ آوریل منعقد گردید و جمیع نیادی از
 درستان شیکاغو و نمایندگان ساثر شهر را در نهایت روح
 و ریحان در انجلس حاضر شدند . در تالار بزرگی سبز سید
 بلند بهیاست نمود و روی آنها با انواع و اقسام گل و ریاضین نرین
 در بسته بودند و صفاء روحانیت ان محل لبس سرد و قلوب
 و احتیاج افشگر دید و چنان روح اقوت و دلگامی در وجهی بود
 بود که گویا ان هم جوییت زن و مرد اعضا و یک عالمه بودند و
 مدتی از هم جدا شده و حال بد قدرت و قضا آنها را در باب
 متحد کردند است . هر یک روح و یک جان و یک کوارده
 سه هزار با هم محبت و کماله نمودند و چنان نظری اندک که کن
 برادران و خدایان حقیقی روح و جسد هستند .



چهارم ستره پن یکی از نماینده های مجلس دانشکین در سوم
 انجمن عمومی بهائیان امریکا در شیکاغو



امیر الهی، مسس لورا بار سن
مقتضی کتاب التوبه، فی مفاد صحت عبد الهی

بر کجایند آمد مر بواضع فرستادن کسب و معونتی با و در این کجایند
و ژاپون دولت مشروطه بدون تربیت عمومی اسم بی شرف است
دولت مشروطه یعنی شرف است پس ملت و اگر ملت در آن نباشد
با خود نباشد با علم و معونت نباشد چگونه شرف است پس خواه بود
امروز اگر حضرت نبای عظمی که سر اسرتی خواه است با محبت
بزرگش یعنی کند له وین بنای علم عمومی و گسیل کسب و معونت
در اینون قیام فرمایند نه آنکه هیچ دولتمندان و بعضی افراد
ملت ایران اورا الی الدبد فنا خوان نمایند بود بل دول طلب
سب آن به تحید و سپاس آن وجود مکرم و امید به ایرانینان
خوانند گشت

یکی از معارف پروران میگوید: تربیت عمومی ریشه حیات
عالم انسانی است بجای آنکه نعلی است که صحرای را بسزدهم
بنامید دستار روشن است که قلوب را بطنه شمس و قمر
کشی نوح است که مردمان را با اهل نجات میرساند دریا
عظیم است که جواهر و مردارهای زمین در بر دارد شیخ لطیف
در صفاتی است که اشارش تکرر گمان را در حسرت و حزن و
سیر نماید و جزو چراغ شرف است که سراسر دنیا را
راحت و در در قلوب می بخشد جنت بیغمات و بهشت برین
و هر کسی که از این نعمت سعادتی حسید و بهر کسی که از این شراب طهور
نوشید بجات ابدی و فیض سرمدی فائز گردید

عروسی سمر در نفوس دمس بار سن

در این ایام خرمینت مسود عروسی سمر در نفوس دانه الهیاس
لورا کشفور دانه بان از پارس با دانه خم با خبر رسید دمس بار سن
و بهجت قلوب بهائیان گردید و فی الحقیقه عروسی این دو خادم
و وصلت این دو شایق از هر جهت بر مبنی و قابل ملاحظه
جانب سمر در نفوس یکی از کلاه و دانشوران ملکوت شریف
فرانسه و متعلق به عالم نجیب است از چند سال قبل که ایمان
امر مبارک آورد و در خدمت آنکه کوشید و در این راه
بگوشش در درز دیکر رسانیده است مخالفت و کجی که در
اشات و اهل این امر الهی نوشته اند در مجتهد و حراند چاپ
گشته دمس بار سن کوشید و گویا در این راه کوشید
حضرت عبد الهی کوشید گشته است و در خصوص نشر امر سمر
بهندستان نمود و در سال قبل با مس بار سن و دانه کوشی
موفقیتی با یران کرده و در استان ان جهات را ملاقات نمودند

دیس از جهت پارسال بمالک امریکت آمد و در حضور مجامع
بهائیان خطابه ای غزاه ادوینر و در خصوص نفوذ و رسوخ
امراته در شرق بیانی بس دهنیز اظهار داشت
امیر الهی اس بابنی از دانه های بهائیان ثابت امریکی است
و اسم او در عالم بهائی شرق و غرب عزیز و محبوب و خدمات نکو
و جانشینهای بیدار در امراته نه یک نه صد هزارا باید در شرح
ان و فائز نویشت اکنون بهائیان و اشکین خلطه زج
ایشان در چند نفوس مجتهد است بیشتر از دیگران در حضور
مبارک به تحصیل این فاضل و تعلیم این امر در علقه اقامت
جنت و کتاب در بیک انور الهی فی مفاد صحت عبد الهی
فران اقامت است و حضرت عبد الهی در الواح کثیره
اجای الهی را به تحصیل ان دیباچه منور جذب فرمودند
ان کتاب در اغلب مجالس امریکا در طبقات متفرقه تحصیل
میگردد است و ایشان بایران مورث انجذاب و اشتغال
بایران الهی گردید و خدمات ان در ان سفر بایادی امراته
منشود و دو انج است در این ایام کتاب در انی شایع
کدر شرح حیات حضرت خذرة العین است بقلم نورانی این جابر ملک

ولی تعریف و توصیف این مجالس از حد و این مقوله خارج
ندارد است لهذا شرح از او را به مستقبل و تعالی دیگر نماید

ترتیب عمومی اساس ترتیب لغت

امروز مثل تمدن غریب هیچ ترتیبی از اخراجات و ادوات خود را
از پر تو ترتیب عمومی پیدا نکردند و اگر ملت ایران عاشق و دجل
در حوضه دول خیر است باید بزودی بر وجهی مترقی و ملی برای
پیران و دختران ملکوت بنماید زیرا چون زادهایم این جوانان
جای بازی ندارند و در جوانی تعلیم و معرفت ترزین نشد باشد
کار از حال خرابتر گردد و باس و حرمان ملی مری دید نشد تا در کار
احاطه نماید و فضا شاهی کثیف و یقین بر پروراند آید . ترزین تعلیم
اطفال وطن یکی از تکالیف مهم دولت مشروطه است و از ادوات
و این مطلبی است که معانی لطیف آن هنوز بر معارف پروران
ایران کیا کشف نموده است . نه آنکه از ادوات آوازیست
که مدارس افتتاح نمایند بل بر قدر حضرات ملی و دانش کنندگان
خصوصی باز نمایند باز اثرات آن عمومی و ملی و بطور دلخواه نیست
در ترتیب نوع به مقام اعلا و بر تاسی صعود نموده کرد . لحاظ
نمایند که جمیع دول اروپا و امریک مستعدان مدارس ترتیب
کتاب تدوین و تعلیم اطفال را بکلی تعین گرفته و مایات جزئی
از از ادوات برای نگهداری این دبستانها دو واجب معلین
میگردند وقت و دهنای شغف و دراز چون میداند این کار
خود خرج میشود این مایات را داده می کنند در ابداست متحد
امریک از ترتیب عمومی نقطه کمال رسیده و دولت در هر
دوره و شهر مدارس ابتدائی مجانی باز نموده است . بر این
و دختران از سن چهار سالگی در مدرسه داخل شده و تا
سال در این مدارس مشغول تحصیل اند و حتی کتب و کافند و
را دولت ایستامیکند و پدر و مادر فقط پس از خوابگاه اول در
خود امید بند پس از آنکه از ابتدایات فارغ تحصیل شد
در مدارس مشرب دولتی داخل میشوند و اگر چه در اینجا باید که
بجز دولی باز تحصیل مدرسه مجانی است و بهترین تعلیم
چون چهار سال در مدارس مشرب تحصیل نمود در مدت ۱۸
سال دارد که چهار سال از او مدرسه مشغول بر کتب معارف
بوده در این نقطه اگر میل دارد در کلمه یا دارالفنون و داخل
و در علوم عالی تحصیل نماید و الله بکار و کتب مشغول میکند
کلیات یا دارالفنون سالی مبلغ معین از تحصیل میکند و هنوز

بناید جمیع اخراجات خود را از جیب خود بدهند لهذا بن بری با
دختری در سن ۱۲ سالگی از دارالفنون بیرون آید هیچ سال
تحصیل کرد و دو گوش به بیست و پنج سال رسید مقاسم پنج
در آن خجسته که تحصیل خود را نموده بدون اشکال کار پیدا خواهد کرد
در قیاسات خجسته و پیشرفت های روح انگیز دولت را بدین روش
شروع کردند که ترتیب و تعلیم را عمومی نمود و بنا مدارس ابتدائی
مجان از هزینه دولت کرد . پس با دولت ایران را علم و ادوات
معارف را خصوصاً با کوری میگویم که امروز از اتم هیچ سبب ترتیب اطفال
ملت است از هزینه دولت . و اگر فی الحقیقه دولت ایران
شایسته انجام این امر مهم است و طالب نشر معارف بین عموم باید
بزودی کبیسون که مرکب از چندین نفر ترقی خواهان و وطن پرستان
و معارف پروران باشد گسیل بر مملکت اروپا و امریک
و از این نماید و این کبیسون در هر یکی از این مملکت و کتب ملی
مانند سر مدرسه درس در طرز رسم تعلیم اطفال هر مملکتی را بابت
آوردن کتب و نشر میفید و اید است آوردن و پس از رجعت بایران
یک اثر و ترتیب عمومی مثل مملکت امریکا تشکیل دهند و در هر
دولت و در هر شهر از جانب دولت مدارس ابتدائی مجانی باز شود
و کتب تحصیل بپردازد هیچ کس نوع یک قسم باشد و تعلیم از روی
یک قانون یعنی درس دهند و مشرب که کوهی مدارس
استند علم خاص باجموع یا فاران با جزیر و اصفهان و سایر بلاد
کلی و نخواهند که در مدارس طهران درس میدهند و از این
امید است که در این ایران چشم از اشکها پوشیده و این
موقع را غایت ثمر و این کبیسون معوقی را بزودی معین خواهد
فرمود تا بدون اطفال وقت به انجام تکالیف خود مشغول گردند
استند دیگر دانستند جوانان ایران بمدارس امریک است نامیر
یک در شعبه از علوم و فنون مخصوصه مانند الکونیک مکانیک
راه آهن سانی و تدارک سانی معماری مایه خرد و ایتامینه
تحصیل کامل نمود پس از جهت تجویزات وطن و در قیاس
ایران جذب شد و هر کدام از او در حاشی می کنند که به پیش
با جریب متقیفات این زمان قادر استندل سیستم باشد و در
امروز هیچ نمی نند و استندل نوعی خود را حفظ کنند که بواسطه ترتیب
عمومی و از دادن اساس ترتیب عمومی مجال است که بواسطه ترتیب
و موزنی دلت مشروطه و دلت مشروطه از انجام این تخفیف

الصفحة اول
جلد دوم
شماره ۴
۱۷۰۰
قیمت شش اشترک

نخجیم باستان
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سال دوازدهم قمری

این جرید بر حسب تاریخ باستانی هر نوزده روز چاپ و توزیع میگردد و در نهایت از آذوی در سائل یکایکی بزرگ و جدت ادیان و در تحیات عصر دانش را علوم و فنون و سخن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این بین عموم خواهد گواشید . متعاقبات منفید که موافق سبک ادب است قبول و نشر خواهد گردید .

<p>و بنظر مزار آمل داد و مشغول از هر طرف بشت درنی و بهر دم از تکلمت ایستاد درنی عبدالبهاء بر تریب مقدسه مشرف و سجود را در بقعه مبارکه شام معطل پس ای باران این سوخت حضرت از دین غنیمت است وقت یوم زحمت عطا نمایند که در مدتی قلیل در ایران و ممالک ترکمان چهره و بختان میان و در ادایم چگونه آثار قدرت نمایان این دفاع و درون لای بخت نیافته اسید دارم که سبب آفتاب کوس کرد و وقت تقطیل قلب است شود خشنوگان میدار شوند فاذن هموشیار گردند که بخت طوره اعلی بند شود و کله بخت طوره گلشن ای سبب کردد باران بر بلبل بردارند نادانان بر بلبل خوانند بخردان دانش آموزند آرزو داران ایستاد باید که دران بخشش چونند تا بسط غراحت ای گردد و سخن قرانی گلشن رحمان شود که در ممانت حیات باید اقامت غیر دنی نزع ایات شود بقعه انفسه از خوش گردن کز ملکوت ای اندیشه شود جهان جهانی دیگر شود امکان قیض جدید طوره شکوه شمر آینه و نفوس مشکور تر قیل آیات توحید کنند و بهر امن فضیل برق الاطی و بزم سواهب جمال مولدی ایایی دعایم آینه داشت، فی الاولی و الفخری ع</p>	<p>لوح حضرت عبدالبهاء پس از اعلان مشروطه دولت ایران و عثمانی چون در این ایام بعضی از روزنامه های شرق خواستند که این امر را ایستاد در نظار دول و دلی بدو استادی استبداد و ظلم جلوه دهند لذا در این مقام لوح مبارکی که سه سال قبل از نظم حضرت عبدالبهاء پس از اعلان مشروطه ایران و عثمانی صادر گشته در این مقام نمود تا حقائق اصلیه و آثار معنویه بر صاحبان بعد و بصارت و واضح و مشهود گردد ای یاران ایران عبدالبهاء ای جدی بود که سبیل سدد و در مستطوع و قاصدان ممنوع دعوتان مخطوط و استکاران مرد و دست تعالی دواز و چنانکه سوس و مراقب بهر دم در سجون در زندان زندان فکر و مظلوم را بهر دم از دست و جفا بدتر تهدید تضایع و تضییقات مترادف بهر آموزی رفعتی و بهر والی اندر د تغوا از مرکز ولایت مجامعه تری می نمود و تعرض جهری گشت قلب محزون بود نفوس دلچون و غمخور یاران در اطراف مضطرب دوستان در اقبال مظهر بسیاری مانوس جمعی مدد و غم ناخوش چون جمعی ابواب بسته شد و دهانه گشت بخت شروش غیب صحید شیدند و جنود ملکوت ای یارم نمود جیوش طوره اعلی نزل نمود ارکان استبداد بر زلزل که بنیاد استبداد مضطرب صاعقه غیبت سقوط یافت بنیان ظلم و جور بسط نمود ابواب متفوح شد مراقب رفیع گشت قاصدان متعقبه نور و شفا</p>
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<p>آتش را بر آتش در کلینرینا از ایالات ترکمانی بخند بقلم لای محترم دکتور امین آتش فرید</p>	<p>ایات کاینفرینا از ایات مساحت هم بزرگترین ایالات مقد است و در وقت غریب این آیه غم و غم است . از آنگاه بزرگ درایای تلافی گشت بیدورک تا بزرگ معوض محیط بسفینک است بزرگ و در دست دسی میل است است که سبب از باران این سریع ای که در دین شانه در طریقی نماید و در بین راه از وسط تمام ایالات</p>
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نجم باختر

۱۳۲۹

۱۳۲۹ هجری قمری

شماره چهارم

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MANKIND IN COUNCIL.

FIRST UNIVERSAL RACES CONGRESS.

A Congress, which promises to be one of the most influential of our time, is to be held in London July 26-29, 1911, in the central building of the University of London. The list of those who have extended to it their moral support is most imposing. Among the supporters, who hail from no less than fifty countries, are over twenty-five Presidents of Parliaments, the majority of the Members of the Permanent Court of Arbitration and of the Delegates to the Second Hague Conference, twelve British Governors and eight British Premiers, over forty Colonial Bishops, some hundred and thirty Professors of International Law, the leading Anthropologists and Sociologists, the officers and the majority of the Council of the Inter-Parliamentary Union, and other distinguished personages. The list of the writers of papers includes eminent representatives of over twenty civilizations, and every paper referring to a particular people is prepared by some one of high standing belonging to it.

The object of the Congress will be to discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between the so-called white and so-called colored peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation. Political issues of the hour will be subordinated to this comprehensive end, in the firm belief that when once mutual respect is established, difficulties of every type will be sympathetically approached and readily solved.

The origin of this Congress is easily explained. The interchange of material and immaterial wealth between the different races of mankind has of late years assumed such dimensions that the old attitude of distrust and aloofness is giving way to a general desire for closer acquaintanceship. Out of this interesting situation has sprung the idea of holding a Congress where the representatives of the different races might meet each other, face to face, and might, in friendly intercourse, further the cause of mutual trust and respect between Occident and Orient, between the so-called white peoples and the so-called colored peoples.

Accordingly the Congress will not represent a meeting of all the races for the purpose of discussing indiscriminately everybody's concerns. It will not discuss purely European questions, such as the relations existing between or within the different European countries; nor, of course, will it discuss the attitude of Europe towards the United States, or towards other American Republics representing races of European descent. Again, whilst wholly sympathetic towards all far-sighted measures calculated to strengthen and promote good relations, the Congress is pledged to no political party and to no particular scheme of reforms. The writers of papers will, however, have the full right to express whatever political views they may hold, though they will be expected to do justice to all political parties and to treat the issues of the day only passingly. Furthermore, the Congress will not be purely scientific in the sense of only stating facts and not passing judgments. Nor will it be a peace congress in the sense of aiming specifically at the prevention of war. Finally, it should be noted that, since the Congress is to serve the purpose of bringing about healthier relations between Occident and Orient, all bitterness towards parties, peoples, or governments will be avoided, without, of course, excluding reasoned praise and blame. With the problem simplified in this manner, and with a limited number of papers written by leading authorities, who will elucidate the object of the Congress, there is every hope that the discussions will bear a rich harvest of good, and contribute materially towards encouraging friendly feelings and hearty co-operation between the peoples of the West and the East.

The following is the programme for the eight half-day sessions: 1. Fundamental Considerations—Meaning of Race, Tribe, Nation. 2-3. General Conditions of Progress.* 3a. Peaceful Contact Between Civilizations. 4. Special Problems in Inter-Racial Economics. 5-6. The Modern Conscience in Relation to Racial Questions. 7-8. Positive Suggestions for Promoting Inter-Racial Friendliness.

Fee for Active Membership (including attendance, volume of papers of about 500 pages in English or French, with valuable bibliographies and other publications) will be 21s; fee for Passive Membership (excluding attendance, but including volume of papers and other publications) will be 7s 6d.

Further information may be obtained from the Hon. Organizer, Mr. G. Spiller, 63 South Hill Park, Hempstead, London; from Rev. Ramsden Balmforth, Daisy Bank, Upper Camp street, Cape Town; from the American Co-Secretaries, Dr. W. E. B. DuBois, 20 Vesey street, New York, and Rev. Frederick Lynch, B.A., B.D., 13 East 124th street, New York; from Prof. F. Tönnies, Eutin, Holstein, Germany; and from Dr. Abendanon, Jan van Nassastraat 43, The Hague, Holland.

* NOTE.—At this session a paper, written by Abdul-Baha on the subject of "The Bahai Revelation," is to be read.—Ed.

STAR OF THE WEST

Vol. II

Chicago (June 5, 1911) Nur

No. 5

BRIEF ANSWERS TO SEVEN QUESTIONS.

TABLET FROM ABDUL-BAHA.

[Second of a series of Tablets containing exhortations to moral and spiritual development.—Ed.]

Through Mirza Ahmad Sohrab and Mirza Raffie, to Mr. and Mrs. Ostburg, Boston, Mass.

HE IS GOD!

O ye two seekers of Truth!

Your letter was received and I became informed of its contents. Some of the letters you have forwarded have not been received, while others have been received at the time of the intense persecutions of the enemy, so it was impossible to reply. When this last letter was received I found opportunity to answer it, notwithstanding the multiplicity of occupations, so that you may know how much ye are beloved in this spot and accepted in the Kingdom of God. As there is little time, brief answers are given to your questions:

Answer to the first question: The spirits of the sons of the Kingdom after the disintegration of this body ascend to the world of Eternal Existence; but should you ask of the place, know thou that that world of existence is the world of unity, but the grades are different. For instance, the mineral existence has a grade, but that mineral being has no knowledge of the vegetable kingdom. It (the mineral existence) has no information of a higher realm; nay, rather, according to appearances, it may deny the higher grade. Likewise the vegetable life has no knowledge of the animal kingdom. It is entirely heedless and unconscious of that kingdom, because the grade of the animal is higher than that of the vegetable. The vegetable, according to its limited environment, is veiled from the knowledge of the animal kingdom, and it may deny it, although the animal, the vegetable and mineral live in the world of existence. Likewise, the animal cannot comprehend the intelligence of the faculties of man, which is the generalizer of the universal and the discoverer of the mysteries of beings, so much so that while living in the East he organizes and founds institutions in the West, and he reveals hidden things. Though he abides in Europe, he discovers America. Though he dwells upon the earth, he unravels the realities of the solar system. The animal is entirely unconscious, nay, rather, a denier of this intelligent force, which penetrates into the unknown and comprehends the general as well as the particular ideas of this illimitable universe. Likewise the people of the world lack the knowledge of the world of the Kingdom, nay, rather, they deny it. Do we not hear from their lips the words, such as these: "Where is the Kingdom? Where is the Lord of the Kingdom?" But these souls are like unto the mineral and vegetable who know nothing of the animal and human kingdoms. They neither see nor search. However, the mineral, the vegetable and the animal kingdoms all live in this world of existence.

Answer to the second question: The Divine trials are in this world, not in the world of the Kingdom.

Answer to the third question: The human reality in the other world has no physical likeness, nay, rather, it has the likeness of the Kingdom, which consists of the harmonious element of the realm of the Spiritual Kingdom.

Answer to the fourth question: The center of the Sun of Truth and of the Supreme World is the Divine Kingdom. Those souls who are purified and sanctified, after the disintegration of this elemental tabernacle, hasten to the Divine Realm, and that Realm is in this universe, but the people of this world have no knowledge of it, just as the mineral and vegetable kingdoms have no knowledge of the animal and human kingdoms.

Answer to the fifth question: His Highness, BAHÁ'O'LLAH, has raised the Canopy of the Oneness of the Kingdom of Humanity. Whosoever enters under the shade of this all-inclusive Tent, his heart and soul become detached from other tents.

Answer to the sixth question: Whenever a difference of opinion arises between two parties, refer it to the Center of the Covenant, so that the difficulty might be solved.

Answer to the seventh question: His Highness, BAHÁ'O'LLAH, has appeared for the benefit of all humanity, summoning all to the Divine Table upon which is spread the Heavenly Food. But today the majority of those who partake of this Heavenly Food are poor. That is why His Highness, Christ, said: "Blessed are the poor." Wealth prevents the people from entering the Kingdom, as it is stated by Christ: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." But should a rich person not be prevented from entering the Kingdom because of wealth and riches, glory and influence of this world, that rich person will become favored in the threshold of the Almighty and accepted by the Lord of the Kingdom.

To be brief, BAHÁ'O'LLAH has manifested for the education and training of all humanity. He is the Teacher of all, whether rich or poor, black or white, oriental or occidental, northern or southern.

Regarding the people who come to Akka; some of them make wonderful progress; extinguished lamps they were, they became ignited, withered were they, they became fresh and young; dead were they, and they became alive, returning to their respective countries electrified with the dynamic forces of the Most Great Glad-Tidings. On the other hand, others have come and left without being touched by this great force.

O ye two attracted ones towards the Kingdom: Thank ye God that ye have made your house the gathering-place and the assembly of the believers.

Upon thee be Baha-el-ABHA! (Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, February 22, 1910.

RECENT TABLETS FROM ABDUL-BAHA.

To the beloved of God and the maid-servants of the Merciful—New York (State):

Mrs. L. G. Stirling,
Clara A. Brink,
Wm. B. Remy,
Pauline Crandall,
Bessie Knight,
Dr. W. E. House,
Miss Bina Van Buren,
Mrs. Sarah Young,

Florence A. Cobb,
Annie E. Walrath,
Harriet Rupert,
Mrs. E. Gustin,
Ada C. Divine,
Edith L. Whiting,
Alice House,
Elizabeth Chandler,

Lilla A. Ressiguie,
Dr. F. S. Blood,
Mrs. E. C. Woodworth,
Mary M. Young,
Ella C. Quant,
Margaret La-Grange,
F. W. Ackernecht.

HE IS GOD!

O ye who are attracted to the Beauty of ABHA!

Your letter was received; it indicated that a new union and harmony is created among those souls. This glad tidings produced a great happiness and a new hope was seized that perchance the friends of New York, God willing, may become united and harmonized with the heavenly power. Today the most beloved and acceptable deed before His Highness, BAHÁ'O'LLAH, is the union of the friends and the concord of men, and the most unacceptable is difference and inharmony.

Praise be to God that ye have become assisted with this Most Great Bounty, that is, unity and harmony, and become the cause of the happiness of the heart of Abdul-Baha.

His Highness, BAHÁ'O'LLAH, said, That if Religion and Faith become the cause of difference, enmity and hatred, undoubtedly its non-being is better than its being. Consider ye how much emphasis He has placed upon love, harmony and affection.

Upon ye be Baha-el-ABHA! (Signed) ABDUL-BAHA ABBAS.

Translated by M. A. Sohrab, March, 1911.

To the believers of God and the maidservants of the Merciful, Philadelphia. Upon them
be BAHÁ'O'LLAH-EL-ABHÁ!

Through Mirza Ahmad Sohrab. Upon him be BAHÁ'O'LLAH!

HE IS GOD!

O ye sons and daughters of the Kingdom!

It is some time since news has reached me from you. Today the illumined photographs you forwarded fourteen months ago were received. By looking at these pictures I remembered you and am writing you this tablet so that you may know I have not forgotten you and am always engaged in your mentioning and your illumined pictures are ever present.

O ye friends and maid-servants of the Merciful! It is easy to advance toward the Kingdom, but it is difficult to remain firm and steadfast. Therefore endeavor ye as much



THE FRIENDS IN PHILADELPHIA, PA.

- | | | | |
|--------------------------|---------------------------|----------------------------|---------------------------|
| 1. Flora Revell | 6. Irwin Summers | 12. Miss Elizabeth Stewart | 18. Mrs. Albert E. Fesler |
| 2. Mrs. Elwood B. Revell | 7. Miss Florence Hellings | 13. Mr. Sigurd Dahl | 19. Mrs. Mary J. Revell |
| 3. Miss Ethel Revell | 8. Miss Mary Revell | 14. Mrs. Harry Weyand | 20. Mr. Elwood B. Revell |
| 4. Walter Summers | 9. Mrs. William C. Revell | 15. Mr. A. M. Dahl | 21. Miss Marie Vey |
| 5. Mr. P. Summers | 10. Miss Rebecca Revell | 16. Mrs. Emma Landsdell | 22. Mr. Albert E. Fesler |
| | 11. Miss Jessie Revell | 17. Mr. William C. Revell | |

as ye can to make your faith firm like unto a well-rooted tree and produce blossoms and fruits. Neither be ye agitated on account of the blowing winds of tests and trials. The firmer the roots of the tree the greater its blossoms and fruits. Because the apostles of Christ remained firm and steadfast they became assisted in the most great services and the confirmations of the Holy Spirit descended upon them uninterruptedly. If ye seek the illumination of the Kingdom ye must arise with infinite resolution. Be ye not discouraged or lukewarm on account of troubles and vicissitudes. Show ye an effort so that that region may be illumined, the Kingdom of God may raise its tents and the breaths of the Holy Spirit may quicken the souls.

Upon ye be Baha-el-ABHÁ!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 28, 1911.

Through Zia Effendi Bagdadi to Mrs. Cecilia M. Harrison, Chicago.

HE IS GOD!

O thou attracted maid-servant of God!

Your letter was received. From its contents, heart attracting meanings were understood; for they indicated entire attraction by the Kingdom of ABHA and the attachment of the heart to the Supreme World.

The chanting of the verses, whether done individually or collectively, is the cause of manifesting the effect of the Word of God in the hearts, and the means of igniting the fire of the love of God in the breasts. But it is as thou hast written that the condition required is, the hearts must become like pure and polished mirrors, and the spirits attain perfect joy and happiness by the divine glad-tidings.

Assuredly the blessed souls who direct their entire attention to the Lord of Hosts, who are severed from the nether world and submerged in the outpourings of the Realm of Might, if they travel in various parts of America, associating with all and visiting the assemblies while surging with the love of God, they will certainly be the cause of the unity of the friends and the maid-servants of the Merciful. This is indeed most beloved and acceptable, productive of great results and conducive of great good.

The enclosed paper sent by thee contained beautiful expressions and delightful statements. I ask God that thou mayst awaken the people of America thereby from the sleep of negligence and prove to be to them the means of knowledge and wisdom.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Dr. Ameen U. Fareed, June 2, 1911.

TABLET TO THE BAHAIS OF ENGLAND FROM ABDUL-BAHA.

HE IS GOD.

O ye sons and daughters of the Kingdom!

Your letter which was written by heavenly inspiration, whose contents and meanings are full of interest, and whose discrimination springs from hearts that shine, has been received. Of a truth, the believers of London, being steadfast servants, stand firm. They shall not slacken, nor, in the lapse of time, shall their light grow dim. For they are Bahais, children of Heaven and of the light of the Godhead. Surely, without doubt they shall be the cause of spreading God's Word, and the channel for spreading the Divine Teachings and bringing about the unity and equality of mankind.

It is easy to accept the Kingdom, but it is difficult to endure therein for the tests are hard and heavy. On all occasions the English are firm and are not turned aside, being neither prone to begin a matter for a little while nor ready to abandon it for a little reason through failing in zeal. Verily in every undertaking they show firmness.

Though you dwell in the West, praise be to God, you have heard the Divine Call from the East, and like unto Moses you have become warmed by the fire of the Tree that has been lighted in Asia, and you have found the true Path, becoming kindled like lamps, having entered into the Kingdom of God. Now in thanksgiving for this bounty you pray for blessing upon the people of the world, till by light of the Kingdom of Splendour their eyes become illuminated and their hearts become even as mirrors attaining the rays of the Sun of Truth.

My hope is this:—that the outbreathing of the Holy Spirit be inspired into your hearts, that your tongues begin to reveal the mysteries and to expound the meaning and the truth of the Holy Books. May the friends become physicians to cure by the Divine Teachings the deep-rooted diseases of the body of the world, to give sight to the blind, hearing to the deaf, life to the dead and awakening to the sleepers. Be sure that the blessing of the Holy Spirit will descend upon you, and that the Hosts of the Kingdom will come to your aid.

Upon you be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

Given at Ramleh, Egypt, May, 1911. Translated by Tamadun ul Molk.

NEWS OF THE CAUSE IN LONDON.

We were favored with the foregoing beautiful Tablet from Abdul-Baha addressed to the Bahais of England, in reply to a joint supplication sent to him early in the year.

Miss Buckton has just returned from her second visit to Abdul-Baha. The following are a few of the words she brings back from him: "A Bahai is known by his deeds. The Kingdom of God is not in any Society; but some seekers go through many Societies as a traveller goes through many cities, till he reaches his destination. *If ye belong to a Society already, do not forsake your brothers.*" * * * "The highest and most successful way to spread the Cause of the Kingdom is by deeds. This is open to all. Join yourselves to those who work for the poor, the weak and the unfortunate;—this is greatly to be commended. *To spread the knowledge of the Kingdom by teaching requires the skill of the physician; a wise physician does not offer help to those who do not need treatment!*"

Those few of the Bahais here who had the good fortune to meet Mr. Louis G. Gregory, during his four days in London on his way home to Washington, D. C., from visiting Abdul-Baha at Ramleh, were exceedingly interested and edified. To meet such a great soul, so filled with the true Bahai spirit in any man is an inspiration; but when this man is a negro, and wise enough to be proud of his colour, then it is a revelation impressive with great significance as one contemplates the difficult problems existing between the white and black populations. How these problems can be changed by a few such men aflame with God's Word!

London Bahais especially request that all pilgrims whom Abdul-Baha advises to visit them, may give the longest notice practicable of the time of their arrival, that we may be enabled to arrange for all the friends here possible to profit by these visits. Otherwise, many miss these opportunities of confirmation in their knowledge of the truth of the Bahai Revelation. Travellers please note.

27th May, 1911.

Arthur Cutnbert.

FROM THE AMERICAN FIELD.

CHICAGO, ILL.—The last 19-day Tea of the Woman's Assembly of Teaching was held at the home of Mrs. George Lesch, 3540 West Monroe St. It being the anniversary of the Declaration of the Bab, Abdul-Baha's birthday and the birthday and annual election of officers of the Woman's Assembly of Teaching, an appropriate program was given and the Board of Nine elected, from which the following chairmen were appointed: President, Mrs. Fannie Lesch; Vice-president and Chairman of Temple Committee, Miss Laura E. Jones; Recording Secretary and Chairman of Program and Press Committee, Miss Mary Lesch; Corresponding Secretary and Chairman of Organization Committee, Mrs. Louise R. Waite; Treasurer, Mrs. Sophie Scheffler; Chairman of Educational Committee, Mrs. Elizabeth Greenleaf; Chairman Philanthropic Committee, Mrs. Bara; Chairman Sick Committee, Mrs. Christine Loeding; Chairman Social Committee, Miss Sophia Engelhorn.

This year the Chairman of Education will appoint a Librarian and a Lecture Committee. A circulating library is planned and any calls upon the Woman's Assembly of Teaching to supply a speaker upon the Bahai Revelation will be filled from the Lecture Committee, to consist of the men and women of our Assembly best qualified to meet the demand.

The annual report of the chairmen of each committee shows forth the good results of organized work as endorsed by Abdul-Baha. In a recent Tablet received by the friends in Kenosha, he has given forth the call for organization of Women's Assemblies distinctive from that of their brothers. These two arms of the one body of the general Assembly can co-operate and in perfect harmony fulfill their different functions. It is upon this principle that the Woman's Assembly of Teaching has been instituted. Much broader

work is planned for the ensuing year. As many will be leaving town, the Teas will be discontinued during July and August.

Louise R. Waite, Cor. Sec'y.

DENVER, COLO.—Much joy has resulted to the Denver Assembly through the recent visits of Mrs. Corinne True and Mr. Thornton Chase. Through their loving service much has been accomplished, and many souls have been stirred by the tidings of the New Day. We are filled with grateful appreciation for their presence and service among us, and hope that the future will bring them to us many times.

G. N. Clark.

SPOKANE, WASH.—Again the curtain has lifted and one of our number has entered the Supreme Assembly. After many months of weary though patient suffering the spirit of our dear sister, Mrs. Cora I. Lehmann, has departed to the Kingdom of ABHA. She had long looked forward to making the pilgrimage to Abdul-Baha in the Holy City, Acca, and entering the Presence there, but now, unfettered with the physical and unhindered by material conditions, she has gone. "Hold her right arm, O God, and dwell continually with her" till she enters the Glorious Kingdom and her spirit is gladdened with the Presence of her Lord. Our sister was of a kindly nature, of strong sympathies; a firm believer and an energetic servant. She loved this life and the opportunities it offered for service in the Glorious Cause. She leaves behind her a husband, L. A. Lehmann, and a son, Chester Lehmann; they will miss the sweet association in their daily lives, but they, too, have learned to say, "Thy will, O Lord, be done!" Sister Lehmann passed out of this life on Sunday morning, May 7, 1911.

M. Lesley O'Keefe.

A letter from the Hawaiian Islands informs us that Madame Aurelia Bethlen passed through Honolulu May 9th, on her way to the Orient. She addressed the assembled friends in the afternoon, and when they accompanied her to the steamer at 6:00 p. m. the same day, the light that shone in her face testified to the truth of her statement that she was the happiest woman on the ship.

THE "STAR OF THE WEST" ADDS TO ITS STAFF.

DR. ZIA MABSUT BAGDADI.



It gives us pleasure to welcome to the editorial staff of the STAR OF THE WEST, Dr. Zia Mabsut Bagdadi ("Zia Effendi"), the youngest son of the late M. Moustafa Bagdadi. Dr. Bagdadi received his early education in the Orient at the Arabian Literature school, Turkish Government school and the American school. His childhood was blessed by seeing and being with the Blessed Perfection, BAHÁ'Ó'LLAH, and in every year of his youth he visited the Centre of the Covenant, Abdul-Baha. He came to America in September, 1909, to complete a course in medicine, graduating from the Chicago College of Medicine and Surgery in May of this year. He intends to practice in America and he engaged in serving the Cause of BAHÁ'Ó'LLAH. We are confident that the STAR OF THE WEST has, in him, an able and willing associate.

Second of a series of presentations of "The Message"—Ed.]

THE BAHAI MOVEMENT.

A TEACHING OF PEACE.

Address made before the Third National Peace Congress, Baltimore, Maryland, U. S. A.,
Saturday, May 6th, 1911.

BY CHARLES MASON REMEY.

*"We desire but the good of the world, and the happiness of the nations. * * * That all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened. * * * These fruitless strifes, these ruinous wars shall pass away and the Most Great Peace shall come. * * * Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."—Words of BAHÁ'O'LLAH.*

Over half a century ago, before the attention of Western thinkers had to any degree been directed toward the problem of Universal Peace, there was born in the Orient a movement for peace and brotherhood, the call of which is now being heard in the Occident.

The Bahai Movement has for its object, not only international conciliation, as considered from the political and economic view points, but essentially the unification of the people of all races and religions along spiritual lines.

Religious and racial hatred has been the chief cause of warfare. Through the removal of these prejudices the followers of this Movement believe that Peace will be established among nations. Through it thousands of Christians, Moslems, Jews, Zoroastrians, Hindus, and Buddhists, of every race and nationality, are being firmly united in the universal brotherhood of man under the fatherhood of God.

In the month of May, 1844, there arose in Persia a teacher, calling himself The Bab, who proclaimed himself to be the forerunner of "He-Whom-God-would-Manifest"—One who would shortly appear with spiritual wisdom and power, through whose teaching would be established the "divine kingdom" of Peace upon earth. The ministry of The Bab lasted six years, and was followed by his martyrdom, as well as the martyrdom of thousands of his followers, which was brought about by the Mohammedan clergy upon the charge of heresy.

Shortly after the martyrdom of The Bab, the promised one, whose coming he had foretold, appeared in the person of BAHÁ'O'LLAH.* Under the most severe persecution BAHÁ'O'LLAH, together with some of his followers, was exiled to Turkey in Asia, then to Turkey in Europe, and later on, in 1868, was sent to the town of Akka, a penal colony situated on the Mediterranean, just north of Mt. Carmel, in Syria. Here in Akka he lived and taught until he passed out of this mortal world in the year 1892. He gave his teachings and spiritual instructions, yet during his ministry his cause was not explained and established in the world in general. To this end BAHÁ'O'LLAH commanded his followers upon his departure to turn their faces toward his son, Abdul-Baha, as their spiritual guide, the explainer of his teachings, the one who would establish his cause in the world, the one upon whose shoulders his mantle would fall.

Abdul-Baha, also known as Abbas Effendi, from 1868 until 1908, because of his teaching, was held a state prisoner in the town of Akka. At present he is in Egypt and there is a possibility that he may visit this country of America. He makes but one claim for himself, that of service in the Path of God. His name, Abdul-Baha Abbas, means "Abbas, the servant of God." He is the spiritual leader of the Bahais, and is their example to be

*BAHÁ'O'LLAH means, The Glory of God.

followed in teaching this great faith in the world. He is making the spiritual life of BAHÁ'Ó'LLAH possible, and bringing it within the reach of the people.

While there have been three teachers in this Cause, BAHÁ'Ó'LLAH is the central figure, about whom the other two revolve. It is from his name, Baha, that the Movement takes its name. The Bab and his Movement were but introductory to, while Abdul-Baha and his work are explanatory of, the Bahai Movement.

This religious teaching is brief and simple. Each of the founders of the great religious systems of the world is looked upon as having been inspired by the one spirit of truth, which is God. The form and letter of the teachings of these various leaders differ because of the differing conditions of humanity to which they ministered, but in spirit each taught the Fatherhood of God and the brotherhood of Man. In the various religions the fundamental truths are one and the same.

Moreover, each of the prophets taught of the coming of a great teacher, and of the establishment of a Universal Religion. The Jews await the coming of their Messiah, the Christians the coming of the Christ, the Moslems the coming of the Mahdi, the Buddhists the coming of the fifth Buddha, the Zoroastrians the coming of Shah Bahram, and the Hindus the return of Krishna.

The Bahais teach that the spirit of these promised teachers is one and the same, and they believe that in BAHÁ'Ó'LLAH was manifested again this one spirit of truth, The Word of God. Therefore in his mission and teaching he has accomplished the hopes of the peoples of all religions. They believe that he was spiritually endowed with the wisdom and understanding necessary to found a new form of religion, applicable to the needs of this day, one which will embrace within its fold people of all races and religions, uniting them in one human brotherhood.

The Bahai teaching is in no sense an eclectic philosophy. It is not a theology, nor does it put forward doctrine or dogma. It is essentially a religious faith. It seeks to change man's nature not by enforcing upon him laws from without, but by developing the higher nature of the individual from within.

Among the Moslems the Bahai teaching has had a phenomenal spread. The several recent progressive changes in the Islamic world in Persia have only been made possible through the introduction into that country of such progressive thought, and freedom from the superstitions of the past, as the Bahai Movement stands for and takes with it wherever it goes. The progressive Moslem finds the Bahai teaching to be quite in accord with the spirit of the Koran and he accepts it as a new testament added thereto.

In like manner the Jew sees in this movement the fulfillment of the hope of the Millennial age held out to him in his Bible and realizing this he finds himself at one with the Moslem and the Christian.

In going farther into the Orient one finds staunch Bahais among the remnant of the ancient Zoroastrian faith. These received this message and believed its principles because in their ancient holy literature they find hidden away its simple truths.

Thinking Hindus are also being reached by the Bahai thought, and through its positive principle of action and service in bettering Humanity they are working to free themselves from superstition and caste. Thus they are in sympathy with the progress of the world along material and spiritual lines together, whereas formerly their progress was limited because of the negative phase in which Hinduism has been during so many centuries.

The enlightened believer in Gautama, the Buddha, finds in his own teaching the promise of peace and universal brotherhood on earth which makes it easy for him to detect and recognize the fulfillment of the same in the Bahai Movement. To the Buddhist, therefore, the idea of this movement for the readjustment of earthly conditions and the establishment of peace, is a welcome one.

Of all people, none have taken up the Bahai teaching with more fervor than those scattered here and there, where this message has reached, throughout Christendom. To them it fulfils and accomplishes the hopes of Christianity and they are taking hold of the teach-

ing as a practical power in daily life. They are applying its principles and are holding out a helping hand to their co-workers in various parts of the Orient. Through this spirit of oneness with the Orientals a bond between the East and the West is established, a bond which will strengthen and grow until all peoples Occidental and Oriental will be as one people—until the great universal civilization, which is so rapidly casting its signs before it, shall stand accomplished.

The Bahais have no form of admission to their ranks, nor have they any enrolled membership. They do not form a sect. Those who sympathize with their aims they consider as friends and co-workers. As people work with them, they gradually imbibe the spirit and life inspiring the body of workers until they stand forth as exponents of this new faith. The Bahais have no outward institutions as barriers to differentiate nor to separate them from other people.

Some of the ordinances of this teaching touch upon the following subjects:

RELIGIOUS UNITY. All men are free to believe and to worship as they will, but they are exhorted to unite in faith, for only through spiritual unity will mankind attain the highest development.

TOLERANCE. The Bahais should not separate themselves from people who are not of their belief, nor should they denounce nor antagonize those holding views other than their own. They should mingle freely with all people and show forth their faith through love and service to their fellow men.

PEACE. Warfare should be abolished and international questions should be settled by arbitration. In order to facilitate international communication, one language should be chosen from those already existing, or one devised for that purpose.

GOVERNMENT. Representative legislation is most conducive to the welfare of the people. The Bahais should be loyal and law-abiding citizens in whatever country they may dwell. They should not glory in that they love their country, but in that they love their kind.

WORSHIP. Prayer supplemented by a pure and useful life in this world form the elements of true worship. Faith without works is not acceptable. Everyone should have an occupation which conduces to the welfare of humanity, the diligent pursuance of which is in itself an act of worship.

RESISTANCE. Harshness should be met with gentleness and hatred with love. With these weapons the Bahais will overcome all opposition.

THE CHURCH. In this Cause there is no priesthood apart from the laity. Each one who receives the spirit should share it with those whom he meets in daily life. All are teachers. Teaching is given without money and without price.

RELIGIOUS GOVERNMENT. "The House of Justice," a central assembly, the members of which are selected by general vote, is to preside over the affairs of the Bahai world. Its work has to do with charitable and educational matters and the general welfare of the people.

TEMPERANCE. In all matters moderation is to be observed. Man should not use intoxicating liquors as a beverage. The taking of opium and kindred drug habits are most emphatically denounced, and gambling is also forbidden. The use of tobacco is discouraged.

Admonitions forbidding meudicity, slavery, cruelty to animals, and various offences, together with rules regarding public hygiene, education of both sexes and other matters need not here be mentioned, as they are already provided by Western civilization, though in the Orient the need for these is very great.

The effect of these ordinances cannot be overestimated. In the Orient, where religion is a far more potent factor in every day life than it is here in the West, religious exhortations and injunctions have inestimable weight in the lives of the masses of the people.

I have made a study of the Bahai Movement, and would like to add a few words of personal testimony regarding what I have seen among the Bahais in many parts of the world.

In Persia, where this movement had its birth, I found that the Bahais had not only overcome the hatred and antipathy which has for centuries existed between Christian, Jew, Zoroastrian and Moslem, but through the uniting spirit of their teaching this previously existing enmity had been replaced by a most binding fraternal spirit. In the Bahai Assemblies all differences of the past had been superseded by the strongest of ties. In that country these people have suffered much because of the fanaticism of the surrounding people. Thousands of their members have in the recent past been massacred, while in the present they are under many difficulties. As recent as 1901 over one hundred and seventy Bahais were massacred in one town by the Moslems.

In Southern Russia and in Turkistan I have visited Assemblies of Bahais. In these territories the movement is protected by the Russian Government, for it is understood that the Bahais stand for Peace and are in no way connected with the many revolutionary movements which continually keep those countries in a state of unrest.

In Egypt and Syria, as well as Turkey, I have met groups of Bahais working along progressive lines, but in those countries, as well as in Persia, the outward progress of the work is not as great as the unseen progress. This is due to the prejudice and persecution of the Moslems, which often leads to bloodshed.

In India the principal center of the Bahais is in Bombay. There I found many Parsees or Zoroastrians taking part in the work. In Calcutta, Baroda, Allahabad, Agra, Lahore, Poona and other cities there are assemblies, and in these meetings Christians, Hindus and Moslems mingle as brothers.

In Burma there is a large Buddhist element amongst the Bahais. Last year I spent some time traveling in that country, and was most hospitably received by the Bahais in several towns and cities. In Japan I found the Bahai teaching to be attracting some attention and in China, too, the movement to have a beginning. Here in these United States, as well as in Great Britain and Europe, I have visited many assemblies and found the work progressing among people of all classes and of varying religious thought. Being essentially a spiritual movement this teaching appeals alike to the enlightened and to the uncultured as it does to people of various religions, races and nationalities.

Notwithstanding the previous attitude of the religionist, which is usually antagonistic to beliefs other than his own, the moment he becomes imbued with the spirit of the Bahais he no longer limits his interest to the mental confines to which he has been accustomed. He becomes a citizen of the world, freed from national, religious and racial prejudices. This is noticeable in the Occidental Bahai, while in the Oriental Bahai it is many times more so, because of the surrounding background of ignorance, superstition and fanaticism against which he stands out emancipated in bold relief.

One who has lived in the Orient and known the Oriental people will at once recognize the importance of the religious factor in bringing about Universal Peace. It is the religious differences between the Oriental and Occidental which have created the great chasm between Eastern and Western thought, manners and customs. There being no religious thought in common between the East and West, there is no ground upon which their respective peoples can meet, hence the necessity for a common religion which only can solve the problem. The Bahai Movement is working directly to bring about confidence, understanding and unity between the Oriental and the Occidental peoples. BAHÁ'Ó'LLAH, like all world movers, was far ahead of his time. A Universal religion, International Arbitration, Peace, a Universal Language, Universal Suffrage, in fact, a Universal Civilization, with all of its universal institutions, was unthought of by the world when he, over half a century ago, first announced these principles. Now the world in general is awaking to the necessity for those very institutions to which thousands of Bahais have borne witness by persecution and martyrdom.

Progress is the resounding chord of this day. Progress in religion is needed more than progress in anything else. The world is now ready for a live and progressive Faith of brotherly love which is broad enough to take in every race and every people; a Faith which will lead and create progressive thought and progressive institutions; a Faith which will actually produce a change in men's natures, developing within their souls divine virtues; a religion which does not destroy but which fulfils the religions of the past; a religion free from dogma, applicable to all races and conditions, the unique object of which is Peace and the Universal Civilization. Such a faith is the Bahai Teaching.

THE MASHRAK-EL-AZKAR IN AMERICA.

TABLET FROM ABDUL-BAHA.

The maid-servant of God, Mrs. Corinne True, Chicago. Upon her be BAHÁ'Ó'ILLAH-EL-ABHÁ!
HE IS GOD!

O thou dear maid-servant of God!

The question of the Mashrak-el-azkar is very important and is superior to every matter; surely put forth utmost effort for it.

In the fact that you have registered the name of Abdul-Baha in the contribution book, I became very happy.

Concerning his honor, M. Moustafa Bagdadi, indeed he was an honorable person, who devoted his days to service in the Kingdom of God, became confirmed in excellent services, a cause of guidance to many, was firm in the Covenant, a promulgator of the Religion of God. Regarding this a comforting letter was written to Zia Effendi.

The receipt you have sent was received.

(Signed) ABDUL-BAHA ABBAS.

The following was written by Abdul-Baha's own hand at the bottom of the page:

HE (IS GOD)!

O thou daughter of the Kingdom!

Today in America no matter is greater for the elevation of the Word of God than the Mashrak-el-Azkar. Surely give it the utmost importance. I am always waiting that a good report regarding the Mashrak-el-Azkar should come.

In most of the cities of Persia, even in some of the villages, a Mashrak-el-Azkar has been founded.

Now the beloved in America must make effort to establish one Mashrak-el-Azkar.

Upon thee be El-Baha-el-ABHA.

(Signed) ABDUL-BAHA ABBAS.

This double Tablet was translated by Dr. Zia M. Bagdadi, June 1, 1911.

PORTION OF A RECENT TABLET TO MRS. I. D. BRITTINGHAM.

If the believers of God in New York and other cities of America establish, in a befitting manner, union and harmony with spirit, tongue, heart and body, suddenly they shall find Abdul-Baha in their midst. Unless this union is brought about, the Breath of the Holy Spirit shall not have any effect, for the physical body must find capacity, so that the life of the Spirit may breathe through it. If the Beloved of the union of the friends and the harmony of the believers become manifest, the East and the West of America shall be perfumed through the sweet fragrance of the Paradise of ABHA, the Mashrak-el-Azkar shall be constructed, the outpouring of the Sun of Reality shall descend, the everlasting glory of the friends of God shall become apparent and the heavenly life be attained.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, April 28, 1911.

COPY OF A LETTER ANSWERING AN INQUIRY AS TO WHAT IS

THE DIFFERENCE BETWEEN THE METAPHYSICAL TEACHING
OF THE PRESENT DAY AND THAT OF THE
BAHAI REVELATION.

BY ELLEN V. BEECHER.

Many of the teachers of the so-called New Thought school have laid down as their first principle,—and as a fact,—that, as God's creatures, we possess in embryo not only His attributes and His power to dominate our whole being as we will, but they assume that "*all is good*," because all is a part of God.

Again, that as man holds and operates the creative life forces—which some designate as love—he is himself the "I AM" of his being. Then, by reason of this fact and by the use of will and intelligence, he may not only heal the body, and free it from disease and deformity, but he may do all things, and bring all conditions to himself, by concentration and affirmation.

Lastly, all of these attainments are by his own will and word, because *man is an integral part of God*.

This is what we understand to be the foundation or fundamental precepts of the so-called "Science," which has been elaborated and enlarged upon by its ardent followers, until its beautiful word pictures have attracted a large part of the civilized world to its fold.

"Well," you say, "the effect of such teaching must be uplifting to the thinking mind." Yes, it has been exceedingly comforting, and has enthused many souls who were in darkness, and thrown light and joy upon their paths, and brought health to their bodies as well. But let us see if the foundation stone in this structure is based upon the Truth of God's Word, or upon a basis which cannot stand before His judgments in the latter day, when the "wheat and the tares," which have grown side by side so long, shall finally be separated, and the chaff be burned with the "fire" of God's Love; for "our God is a consuming fire" of all theories and things of man's intellect alone.

We cannot find any revelation in any of the great and accepted religions from God which states or tries to prove that man is an inherent part of Himself. That God is *within* all is true. We were created by God. He breathed the breath of life in us, which was spirit, and endowed us with the *possibilities* of attaining His *attributes* and eternal life. All life has come from Him; but that did not constitute man any part of God's Essence. Man was made in the *image* of God. An image is only a representation of something which *is*; a picture of the mind, or an idea put in form—the likeness of an object formed by reflection.

Man, therefore, is no more a *part* of his Creator than the watch is a part of the watchmaker, or the shadow a reality of the thing which cast it. Man is not even in the image of God's *Essence*; for that cannot be expressed; he is simply in the image of God's *Manifestation*.

Before man was created, God *thought a form* by and through which He could make Himself known to the world, and through which He could speak the Word; and then He honored man by creating him in this beautiful Image of the Anointed Manifestations of Himself.

It is true that the human spirit may come to recognize the power and work of the Holy Spirit; and by its own development (by grace) come into at-one-ment with the Mind or Will of God, and so attain great wisdom, and even perfection; but on his own plane,—

never on God's plane. We may be the *adopted* sons and daughters of God, but no part of His Essence.

All religious sects agree as to the Oneness of God; but we find the *Singleness* of God emphasized in the teachings of BAHÁ'Ó'LLÁH. If God be Single, it is a self-evident fact that man cannot be any part of His Essence from any standpoint. As we have said, man may possess the attributes of God, but they are His gifts, as man comes into at-one-ment with His Will.

The Bahai bases all spiritual truth upon the Oneness* and Singleness,† then, of God; consequently the Bahai knows that man's powers are limited, and his daily confession before the Lord of Glory is: "I testify that I am powerless and Thou art Powerful; I am weak and Thou art mighty." Let us turn to the words of BAHÁ'Ó'LLÁH, himself, for confirmation. In the Book of Ighan, which is one of his greatest works, he says:

"It is evident to the possessors of knowledge and illumined minds that the Unseen Divinity and Essence of Oneness hath been and is everlastingly hidden in His own Essence, and will be eternally concealed from eyes and sights in His own Identity. * * No relation, connection, separation, union, nearness, remoteness, position or reference is possible between Him and the contingent things, inasmuch as all in the heavens and earth have become existent by the Word of His Command, and have stepped forth from utter and absolute non-existence and nothingness into the court of the existent and visible—through His desire, which is the Will Itself."

Bahais recognize the fact that man *may* dominate his body and soul; may heal the body of its diseases, caused by an unbalanced mind; and overcome defects in character, by an understanding of the law of concentration and the human will. But you observe that the above process is based upon the *intellect*, or the knowledge of material law; upon reason, and the five senses; all of which belong on the human plane and will never enter the realm of Spirit, for Spirit *knows*. It has no need of reason and intellect in that sphere. We apprehend Wisdom to be the gift of the Holy Spirit to those whose wills have been yielded to the Will of God; for until one's will has been yielded to Him, his intellect and reason will veil him from the inner significances of God's Word and purposes. Wisdom is the knowledge of the Divine Law, which cannot be obtained through reason and research alone.

You may ask if a man has no need, then, of intellectual pursuit and attainments? If he should cease to develop his brain faculties and abandon the realm of reason? By no means, for these powers are given us that our capacity may be enlarged on *this* plane, so that God may express Himself through us and use us in His kingdom on earth, to prepare those who are seeking Him and be better able to meet all sorts and conditions of mankind,—so helping them into the light from their own standpoint; for until man has been quickened from within, he must be taught from the intellectual side of his nature; he must be reasoned with. We must be able "to give a reason for the hope that is within us," and be able to state the truth so as to be comprehended. It is our privilege to enlarge our possibilities on every plane, but always to keep in mind the fact of our limitations.

The trend of metaphysical movement within the past few years has been to cause man to assume God's power to be his own, by his right in being a part of God; and its tendency in many cases has been to turn the mind from the Oneness of God to self and self-glorification.

Abdul-Baha, the Servant of God, whose office is to unlock to man spiritual truth, says,

* "Oneness, in its true significance, means that God alone should be realized as the One Power which animates and dominates all things, which are but manifestations of Its energy."—*Bahá'ó'lláh*.

† "God, singly and alone, abideth in His Own Place, which is holy above space and time, mention and utterance, sign, description and definition, height and depth."—*Bahá'ó'lláh*.

that the Holy Spirit dominates every part of the human being when its will is subservient to His Will; that by it we may be healed in body and soul; by its operation we may be transformed and attain to wisdom and spiritual power which nothing on the material plane can withstand. In speaking of his own station, he says that the Holy Spirit moves his limbs.

Note the difference between the two processes: one is attaining physical power and understanding of the natural laws given by Infinite Mind for the control of matter only, while the other is accomplished by the Holy Spirit alone,—man's part being simply to yield his will to its guidance and quickening influence.

The highest attainment, as taught by *The Christ* in Jesus, could be gained only by a complete renunciation of self, a complete submission to the Will of God in all events.

But what does BAHÁ'O'LLAH teach? He has instructed us that all past teachers from God gave renunciation of self as the highest attainment or station possible in their time, but, in this great day, this is but the *first* station; that "the servants of God shall never attain to the shore of the Sea of Knowledge except by complete *severance* from all that is in the heavens and earth."

Perhaps you can get a clearer idea of man as he is if I quote from the teachings of BAHÁ'O'LLAH and his son, Abdul-Baha. They have stated: "As the world travels in a circle, so also do human beings work out their lives in cycles. Man begins with God, and from His hand he first reaches the *Mineral* condition or kingdom, on his descent into matter, and contains latent force or power of growth. Then he reaches the *Vegetable* kingdom, which is still only matter, but it has the power of growth added. Then he progresses to the *Animal* kingdom, which has the power of the former conditions with a third power added—that of sensation. At birth man enters the *Human* kingdom. This progression is only by the power of God in matter. The seed of the child grows by the power of God into the human being, just as the seed grows into the tree by the power of the sun. The human being has the powers of all the other conditions, and has reached the point opposite and farthest from God; has passed through all the material condition of the circle by the hidden power of God." Man is now ready to begin ascending the scale of spiritual life. "The soul starts from God, and if it enters the spiritual realms, it may return to God."

"There are three births of man: first, the material; second, to be born of water, or the Truth and Knowledge of God; and third, to be born of the Spirit. * * * To be born of the Spirit is to give up material desires, and to take on all the qualities of God, and thus he begins to ascend the other side of the circle. The spiritual half has an indefinite number of conditions, but always progressing upwards." BAHÁ'O'LLAH has applied a new light to the torch of Truth, so that man may see how to live the true Christian life; how to gain victory over egotism by sacrifice and servitude.

We hold that there are two distinct phases of optimism. One is based on the assumption of conditions, which the objective mind has first conceived and pictured, as it were, on the walls of the subjective mind. By holding this thought or picture without wavering, we may possibly bring things to pass. We may brighten our own paths by happy, cheerful thoughts, and help uplift others who are in negative states of mind. But this effort must be diligently continued, for all depends upon our own power to hold the pictures formed.

The other kind of optimism is wholly based on the spiritual mind. It comes by a calm and absolute trust in the power of God to bring to pass all things for our highest good, whatever the *seeming* may be. Circumstances and environments cannot destroy it. Our *good* may often come through severe tests and trials, so that it may not appear as such on the face of it, but by faith in the power and promises of God to do all things, the silver lining of every cloud is made visible, and one is enabled to obey His command, given through BAHÁ'O'LLAH, to "Cheer up thy heart with delight, that thou mayst be fitted to meet Me and become a mirror of My beauty."

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Massa'ulek (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Domination</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Elizzat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
				(<i>Month of fasting.</i>)	

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We would respectfully direct the attention of the friends to the suggestions held forth in the Tablet to Mrs. Cecilia M. Harrison, of Chicago, printed on page 6, and the brief notes of Miss Buckton, of London, printed on page 7. The arising of a few souls to carry out the hope of Abdul-Baha, who are equipped with the requirements he holds forth, their journeying to and fro and association with all, will undoubtedly stimulate activity among the friends, become the cause of unity among the servants, be productive of great results and conducive to great good.

Our Persian section this issue contains: (1) An article by Mirza Andeleeb, of Shiraz; (2) a poem celebrating Abdul-Baha's departure from Acca; (3) an article by Dr. Fareed on the city of San Francisco, Cal., and the progress of the Cause on the Pacific coast; (4) portrait of Mr. Thornton Chase; (5) the first annual report of the Hospital of Sehat, Teheran; (6) advertising the Book of Tablets of Abdul-Baha printed in Cairo, Egypt; (7) an article from Hamadan, Persia, regarding the founding of a new school; (8) the cause of delay in issuing the STAR OF THE WEST in the East.

و محرم روحانی و علمی خود یعنی جناب دکتر یونس خان را شنیدیم
 و نیز دانش نایل گشته چشم سرمد را هر دور روشن نمودیم
 هر چه در غیر بود بحت نیزش عرضه رفت بایمانی دلش
 و فرج اگر حسن تعلق فرمود از همه نوع مساعدت و معاونت
 و شرکت و عضویت دیگر اعضاء را سرور و مخطوط نمودند
 هرگاه جسم با نهایت موافقت و اتحاد و حرارت بکمال
 را پدید کرد و همه روزه در صدد ترقی و فراخ نمودن اسباب
 بود و نقد را مکان کوشش و تلاش نمودیم و ترتیب نظایر
 دادیم و از امر بریفی نه محنت نام نهادیم و برای استحکام و پستوار
 و ثبات و دوام بنا و شرافت و لغات اعضاء و نمایندگان
 و وفات این مقصد مقدس علیه سباحت اقدس سیدنا
 و مولانا دینا حضرت عبداله با و افاضه العبدیه القدره عرض
 کردیم و دعا نمودیم که مان اول این نظام نامه بنام مبارک شریعت
 شود و سر دفتر این بنای خیریه گردد این است که بعد از این
 عبادت است اقدس قبول و اقرار شد و بر لوح اقدس
 این خادمان را در قرین انظار دمایات فرمودند و قول کردند
 است نه مان اول چون در این قرن شاد و حدت
 عالم ان فی در نهایت ملاحت و صباحت در انجی عالم جلوه
 نمود لهند این بریفی نه بجهت بهادران نوع انسان از جمیع
 ادیان نمایند و هر مریض که دارد این بیمارخانه گردد محترم
 و امید چنان است که شفای الهی ایدم اهر لار دد

البته برضر و خاطر فرزندان متدبر مکشف و عیان است که چندین مرتبه
 در ایران خاصه در شهر طهران و اکثر است از امر بکافی و دولتی در دوس و در
 ملی بیمارخانه وقت تنها مریضانه است که بهجت و تکامل اتفاق این اعضاء
 همه بدون معاونت و کمک و بهر اشی دلفت یافت نمایند
 قیت مقصد اصلی اعانت و دیکسی و پرستاری و خدمت بنظر ابروف
 است ولی در موقع کفایت و کمالات کسب و نامی بپوشه از اغنی و مریطین
 و بهی که فرزند و بشود و نیز فرزندای مریضانی که در بریفی نه بخوانند بکافی قبول
 بشوند ولی از اغنی بجهت اعتدال و بهی دریافت شده و بشود و در انده است
 کفایت جز از مریضی کفایت مریضانه و جز از مریضی متوقف و جز از مریضی
 جز از مریضی که عیانت نموده و بهی رسید و چون ترقی و خلعت این اسباب
 و در نظریات و بهجت عیانت را بهی عرف ترقیات و افزایش اسباب و کمال
 نواقص رسانند و تاکنون بازنه تحت خواب با تمام لوازم آن حاضر
 نمودیم و هر یک از ذکر آن آلات و اوقات جز از مریضی کفایت بخود
 در اطاق مخصوص بجهت مریضانه و حاضر کرد که در موقع حاجت و ضرورت بکمال
 و در انده عیانت بر وجه یک اطباء مریضانه و بعد از آن اسباب مریضی و کمال
 تمام عیانت مریضانه و لی کمون بهی عرف ترقی و کمال آن رسید و هنوز
 نبود ان گفت که احتیاجات و نواقص بسیار داریم از قبیل اسباب آلات
 و اطاقی محرم شهر خردان که هر یک از اینها مریضی نه داشته باشند
 که در مریضی نه در مریضی نه با مریضی نه و بکفایت مریضی نه حاضر شد
 با حضور بهیست و اطباء شخصی مرض و دستور اعلی کانی تحصیل نمود و بهجت
 نمایند یا اگر مریضی نه جز از مریضی نه داشته باشند که اسباب علیه کن در حاج
 فراهم باشد یا بهی نه از عیانت بهی نه بریانند مریضی نه خود را در مریضی نه
 حاضر نمود و در مریضی نه حاضر نمود اطباء مریضی نه بهی نه و بهجت
 بهی نه چنانچه نمود و اگر بخواهند که مریضی نه عمل کند بطب مریضی نه
 را با کمال و توفیق و احترام و عیانت بهی نه برانند صورت نقد از مریضی نه
 که در انده مریضی نه آمد و خوابیده و اجزای علیه نه و برای
 الی ان دوستان محرم عیانت بهی نه که موجب بهیست و عیانت
 سهم یاد کرد

بجز باختر
اول را پورست مریخیانه تحت طهران که باد اس
فرستاد و ما اینجا در این صفیات درج نمائیم
هو الله تعالی شانه العظمه والاقتدار

این تاجان وحدت عالم انسانی و خدایان بنوع بشر و وطن که قطع
ارض را در حکم یک دهن بلکه بزل یک خانه و بنا و مملکت
مختلفه را در حکم اعضاء و اجزاء یک کاشنه میدانیم از دیر زمانی
در این اندیشه و خیال بودیم که با قدم استقامت و قلت بضاعت
بهر رسید و طریقه که ممکن است از راه ثواب محض الله و طلب
لرضا نه مصدر خدمتی و نشانی گوییم که فایده نتیجه آن بخواهیم
و اقامت از فقر و غنی و ضعیف و قوی و عرب و عجم ترک را بیک
آویخت و ابریک راجع شود . برای میل بدین مقصد و مقصد
چون عمری حرف تحصیل علوم طبیعی و طبیعت نموده ام متوفی شده و سینه
ایجاد مریخیانه را در نظر گرفته و طبیعت قدیم جهان را در محضر خاست
و در کربلای طایفه خان و این بدنه ذکر عطا الله این فیض را مصلح مذکره
و در این بین ثبات در دو دو جا هر دو خانه
غربی خودمان ذکر نمودی را شنیدیم و وجود مقدسه محترم ائمه

در سنه ۱۹۰۰ افتادند نه نیستند در شیکاگو تحصیل طب
مشغول بود زن نه شدیدی سنان نسکو را بکنی خواب کرد و فاصله
یک شبانه روز این معمور را با این گیسان نمود هر لدان لذ
بنده گان خدا بفاصله در جرات دنیا درج شد که تا کنون چنین
عظمی در انجبات وقوع نیافته بود از آنوقت تا امروز چهار سال میگذرد
در کس شهرت را احاطه میکند هیچ کس نمی نماید که خبرش از قبل این
بنیان بلاد رفت بلکه شهرت آن عظم و آنم و شکر شهرت آن است
مجبوری و همت و کوشش دارند این امانی را یک و چه قدر در یک
اسباب فلیح و فجاج و آسایش و آبادانی و رفاه مردمانی و قوت
اطهار رسیدارند که در فاصله چهار سال شهری اعظم صدر در برتر
از طهران بنامند و تمام کرده اند . این است معنی همت و سعی
سپاه در اسوفا هر دنیا حال قدری از مراتب دین داری و سکات
روحانی و مطا هر بهانی سخن دارند امانی این صفیات بسیار طالب
روحانیات هستند که است کشیده و او نام کسها خسته
و پشیمان شده اند امانی حقیقت و پادشاهی بگری میگویند و بعد
بر محافل متعدد روحانی چنین مجلس بزرگ عمومی در کلوب کانفورن

که عظم دار الاجتماع علماء و فضلی سنان نسکو باشد انعام داشت
و چون در جراند روزنامه جات اعلام شد بود اجماع زیاد شد
تجدید که کسی خالی نمی ماند و حتی جایی ایستادن هم پیدا نمیشد .



را منتم شدم و حرکت و عضویت من را باها را در تالیس بفرستاد
موجب قریب وحدت خود مریخیانه داشته و در دوش را باها
بغال تنگ گرفته و از تالیسات غیبی دانستم و مقصد خود را با توفیق
مطلوبه عوض داشتم و عضویت و معاونت ایشان را دانستم و نمودیم
و ان خواهر روحانی محترم کس قبول این خادما را قریب مرتبه همت
و اخلاص فرمودند عاقبت با اتفاق آراء ارکان اربعه با نهایت
خلوص و اتحاد و غرض ثابت در اسرار و طلب تأیید و توفیق از دست
القدس رب التموات و الارض مطهر بنائیس مریخیانه گشته از
مقره شهر ذی حجه ۱۳۲۲ بهترین نقطه و محل طهران که مناسب بدین
مقصود و مرکزیت بهتر دلد و در میان لاله دار دوس را بهیچ گزاف
اجاس نمودیم ولی با رعایت و ملاحظه مرکزیت و فواید نقطه محل چون
از حیثیت ساختمان و بنا و تعمیر و نظافت شایسته و در دو مقصد و فواید
منبع لایای از کیه خودمان علقه بر مال الا حال خرج تعمیر و آبادانی
محل نمودیم تا آنکه صورتی پیدا کرد قابل محل منظور گردید برای استوار
و دوام در محل چهار سال دیگر بردت اجال خانه افزودیم و شروع
بعمیات و تندرست آهسته آهسته و آلات و اودات جزا حرا حیات
نمودیم و بقدر مقدور و حاضر کردن چندی نمک داشت که فراغت از تحصیل
و احیان مرضی در حرکت بهت ایران یکجا دوست داشتند و برادر هر بنا

خارج بسته تو در تاجیس یکی از اذین بهائیان امریک که حال
در شهر تالیس انجلیس امانت کانفورنیا بکار خود و بشهر الله مشغول است

برائش اودم نمیدانم در همه اوقات عمر بفر خود بودیم

نفعی از سر بر رویه شمر

بخت معادن طلا و نقره که در فاعل جلاله

حضرت عبدالبهاست عین چهره حبیب برین طیب هر دو رسد

نیش از سر فراز ذلیل او را چسند اسیر او بر برون نکند از کسند

نیم سال قبل از هر جنس دقت و منجی خلق بجز هر یک از او

بگو محیط تعاست عبد جلال قدم هر که نه نشید از او بود و از وی عدم

کاش که نهان بود و بگوشتش قدم تا کجند نقض عهد ناستاید صدم

چندین هزار نفر چینی و چایانی از تجارت در طبقات یافت میشود

خادم در بار حق حضرت عبدالبهاست ناشر آثار حق حضرت عبدالبهاست

حامل امر از حق حضرت عبدالبهاست تابع گفتار حق حضرت عبدالبهاست

در از کجند و فترت خن جوید و در این موضوع امانی کلیفوریا

ایکه ذوق تو برد در دل قرار میگشاید بود که روزی شود امر العاقبت

تا که برینیم رفت بار اگر گاهی حبیب شام و چون هزار ساله کند

در این شهر است و اما مراتب ادبی و معارف این شهر بشمار

مقاله ثانیه تعجب جناب آقای دکتر زید در باب شهر سنندیس که

باز است چرخ با خورشید و ما بیاد درج بنمایم

است پانصد پرتو در آسمان و در این شهر است

در تمام این شهر با خرمی و شادمانی و محاسن غیر مریدین

مقاله حواله کرد و امروز نامه از مدیر محکم با خبر رسید مرقوم نمود که این

در این شهر است و اما مراتب ادبی و معارف این شهر بشمار

و ادبیات و مدارس و مراکز علمی و فاعل تعالیات نیز قدیمی

لهذا اذوق نیست که هر مقاله را محصور با اوصاف یک شهر نماید

در این شهر است و اما مراتب ادبی و معارف این شهر بشمار

معلومات و نظریات خود را در مقاله بنمایند از این دو شهر که هر

کلیف و زیاده که میگویم به سنندیس است با اوصاف ذیل خود

در این شهر است و اما مراتب ادبی و معارف این شهر بشمار

این ملاحظه و بندر معروف دشت غربت اریک و شمال اریک

کار دریایی محیط پاستیک واقع است نظم موقع جغرافی و جغرافی

در این شهر است و اما مراتب ادبی و معارف این شهر بشمار

و ادبیات و مدارس و مراکز علمی و فاعل تعالیات نیز قدیمی

لهذا اذوق نیست که هر مقاله را محصور با اوصاف یک شهر نماید

در این شهر است و اما مراتب ادبی و معارف این شهر بشمار

این ظهور اعظم و نیا و عظیم صادق است در ظهور حضرت مسیح در حضرت
 محمد ص این اخبار بوقوع پیوست که روح خدا که جبارت از روح القدس
 است بر تمام بشر ریخته شود و جمیع خلق بروح نبوت مبعوث شوند
 حتی پیران الهی و کزبان و دختران نبوت نمایند و با انبیا خداوند کس
 حیوان مسکن شود پس صد هزار شکوه حال قدم و اسیر عظم را که
 و عدای کتب مقدس انبیا سلف بظهور مبارکش کامل گردید
 و ظهور بیت العبد با شراق شمس جلالش تحقق یافت پس قشای حال
 نادانکار که هنوز اغلب خلق در خواب غفلتند بنیم جان پرور ظهور
 بیدار مان فرمود و در ایام ضیق امر مبارک تصدیق نمودم چنانچه
 حضرت مسیح در انجیل منی نویسد این قول است که بفرماید از درخت
 داخل شوید بجهت آنکه فرض است آن در و مسیح است آن طریق
 که نمودی بهدلت باشد و داخل شدگان آن بسیارند زیرا
 که گفت است آن در و صعب است آن راه که بزندگان است
 و اینندگان آن کنند

الشعار ابدار در اینست اجرت حضرت

عبدالبهاء به قلم سر :

مرد که خود شید عبدالحام اشراق کرد مشعر برافرازد در جلوه برافرازی کرد
 رفیع روحی برین بقیع بقیع کرد زین اعظم سفر بهیچ شایسته کرد
 بویف کسان روح بهر شد بسیار خود را پیش خلق بهر چه رسوا کنند
 بگوشت کربش در کفر حق افشانند منظر آلاشوند دوری از لا کنند
 رفیع و جودش نمون در دهان سنگار ویدیعقوب ملک طهرت در روشن
 رفیع کند شهر که بویف اندر من گشت دلپایه بر ازلگی رسوا است

که دید اندر جهان بغض دی نوبهار

باید بیغیای نور موسی طور وجود تنها در بر شام حرکت فرد
 برین فرعون چهل و خرد قدرت گشته عصبی شکست برست قوای در
 حال او نام خلق ز صفتش نامار از پی افلاذ امر بهجت از خاک نمود
 شاد بر من است طاعت نیا نمود هیچ استام که جو دمرا نمود
 زارض عکا عبور ز داشت در انمود زنجیر چاه سلسری دغم
 که از ما ندید بجز جفا و بستم خود بی خدمت نهاد بر من خاک قدم

نصرت امر حق بیت که استوار
 بس آن شاد و بیخشت جمال من حکم عبد الخیر سبحی عکا مکین
 تا که بذلت فرزند خود در اوج طبعین گردید عبدالحی صاحب تاج طبعین
 درستم و ظلم گفت پروان با کار
 گذشت چنان بیست سال از حبس شد بسجی عکا نمود صعود بیت عبید
 توجیدی رسید حکمی در یوم عبید بقلم بندگی سخت فرزند عبدالحی
 که حسن عبدالبهاء است همیشه در محضر
 حمید از عبد الغفر و اسم شیش کرد سخن این سخن را بشیر ز پیش کرد
 روان بکا در این طبعش کرد قلم را منی ز خوف و تملیش کرد
 تا که زرقا رگشت بهتر برود جاو
 در دست نهفت در زلفین مدیغ خفت خیر یافت یک یک مکین
 زرقه بندی خلدش جمال مع کردید عبدالحی شمع بکام جمع
 یافت جزای عمل گشت یافت چهار الا ان حق در این مسخر شیش بود
 قلم عکا که سر بر آسمان مود بود بر آنچه حق گفته بود شد ظاهر
 از این خرابی چه قدر عمار عکا فرد

چند روز مشهور گشت و عطا نمود گار

چرخ خورشیدی ز بار گرد و خوش

آب برایش از ایندیند ز خوش

زینم آید گوش که حق بود باید ار

دیکه زبانی افق تصنیف مید

بزم است از کار جهان نوسه مید

کرد باو اختیار داد باو اختیار

اور مخصوص کرد الکاف شهود مرج مخصوص که برای منی

بمان خاتم خویش نمونش انقض جود زجود انقض جود ابل جود

تمام من فی الوجود باو کند افکار

لطیفه جان دلی تحه کافی نون مشخص از پیش منزه از خد چون

فرازد او در کج خاطر او دزد فزون رایت نقض اتفاق از بار طبعین

رخت او بی عذر حجت او بی شمار

تلاست او در تخریط و با برضا بنمیش از نوب تکلیش در بار

خرایش روحش خفاش روح زرقه اوجان شفا محبت اوجان افرا

محبت اوجان از اوقات اوجان شمار

کامراضام نمون قدرش با است شبت توحید حق وحدت باها

رخت او بی عذر حجت او بی شمار

رخت او بی عذر حجت او بی شمار

صفحه اول
جلد دوم
شماره پنجم
قیمت شش تن
تیر جون ۱۹۱۱

مجموعه

۱۳۲۹

Vol 2
No 5
سال دوم و نهم
ماه نور ۱۳۲۹

این جریه بر حسب تاریخ بانی هر نوزده روز پنجاب و نوزده میگرد و در نهایت آزادی درس شعل گنجی بنابر وحدت ادیان و تفرقات عصر داشت و علوم و فنون این قرن جدید و تربیت اطفال و پیشرفت امر حرفت بهاء الله در اظراف جهان و توضیح حقایق این دین معلوم خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

در این آیه تفسیر مبارک و منظور از تفسیر لفظ آفای ادیب ابرقند
کست آن شش روز باده پنج اختر رسید و بهر در آنحضرت قرائت
باران در این صفحات درج نمایم :-
"بیا که رایت مسعود باد شاه رسید نوید فتح و ثبوت بر دین
غریبه بر غم برادران حسود ز قهر جاده برآمد باوج ماه رسید
کجاست ضوئی بجال شکل عکس بشو بود که همدی دین بکار رسید
و غم بختی که کرب بر روی شست ادراج دلبوب اجای شرق
و غیب است آنکه یوسف مسر الهی حضرت عید الیهاء از قید
سلطان ظلم نمود و کید اخوان حق در حسود استخلص و در خط
بر سر رجعت امر و جالس در غش شکوت و اقتدار مستوی و امانی حاصل
که فرزند باطل مائده سماوی علم و عرفان شد و قریب بهلاکت بود و از
نفیات فنی معانی در شات محاب علوم و حکم لکن صمدانی بحیات
ابدی فائز نمود و در جمیع دقائق یل زهار چون باران بهار اسطر محاب
و مسائل معانی و تحقیق از اسماء آن و محاب قلم و بیان ان الهی معون
و غم بر سر الهی بار افی قلوب اهل شرق و غرب افاضه بشود این
من فی الوجود و قوای اهل غیب و شود از ادای مراسم حمد و شکر این رحمت
کبری دمت لا شیه لیا عاجز و دایره غیر خویش مقدر و محترم پس از
این مقام بگذریم و بهر بزرگ دینیت و دود مسعود عید اعظم رضوان کریم
بعث و اشراق و تجلی شمس طلعت رحمن بر من فی الاکحان است بر اسم
و برادران و خواهران عزیز محترم روحانی خود را بهر دین عید بزرگ بهای
و جشن اعظم ملکوتی آیت و تبریک گویم و با بر دای محبت و دود او را
شوق و اندک زاب در جهوی روح طیران نموده از ملک شمس قمر
بجای تفسیر و جامع انسته ان روح محترم و تحقیق صافه نیره پود
نایم و از مدفات معنوی شستن در عالم روحانیت مظهر شوم و در
نفیات روح بخشان در مقام نورانیت شتند گویم چه کس که علم
ایستین میدانیم و به یقین ایستین می بینیم نه برادران و خواهران عربی

بهر و خیر و کافر بر اسم این عید اعظم و وظایف این جشن بزرگ
بمانی قیام و اقدام نمایند محافل غلیظه و کجاس بکوه و اسود معقد نمایند
و در کمال حریت و لذای کوسست دی سیکونید و کجاس بکشت یا
بها الا ای غلبت اثیر برسانند و بیچ قسم باخ و رادعی نذرند نه
تجیدین میدان با کمال غل و بغض لیکن مواظبت که فتوای قتل
و بهر دران نفوس را قطع قطنون با کس نزنند و نه الاواط و ادایس
و از اذل بر ابقند که نور ا دست تاراج و تالان کشود هزاران خانه
و اموال از اخراب و خارت نمایند و این عباد مایه در ایران در کمال
ملاحظه و حکمت محافل عید را بخواشتها رفعت نمایم چه که روح است
و قوای قیام اعظم و بیدار در اب و جمیع طبقات خلق در خایت قوت
موجود و درستی قیام غدار به هیچ و شعل در قطع این حزب
منظوم میگویند و یکشند و این چراغات صدد مارا این مرید
الکام بخشد که حضرت بهاء الله با شران شمس جمال و نغده کلمه مبارک
ما دشمارا با کمال نبیوت و بیگانی روح اخوت و کجاسی نبیوت
فرمود و اهل شرق و غرب را که در هیچ عهد و قرن باهم ارتباط نداشتند
مربط و مختلط فرمود و یقین میدانم که این امر ان ظهوری
رب انکه که تمام روی زمین را نقطه واحد و امت واحد خواهد بود
چنانچه در کتب معتبره مطهره رقیه است رت نموده اند و است رت
و ان اند در کتاب بوئیل فصل ۵ آیه ۳۸ میفرماید روح خود را
بر تالی بنهر خواهم ریخت و بران و دختران شما نبوت خواست کرد که این
سالان شما شما خواهم بیند و جوانان شما روانه دایت خواست کرد و در
در این تمام روح خود را بر نندگان و کزگان خواهم ریخت و در
فصل ۱۲ آیه ۱۵ میفرماید خداوند از حصون خود کوش خواهم نمود
و او از خود را از او شریک بنده خواهد کرد و شما نهادن بر شمش
خواهند گردید (و خداوند از برای قوم خود لقا برای نبی اسرائیل شاه
خواهد بود پس خواهم دانست منک خداوند خدای شما را بدو
مقدسم حصون سکن میباشم
این رب رت معلومی و اخبار الهی طابق انقول بانقول دبا

نجم باختر

۱۳۲۹

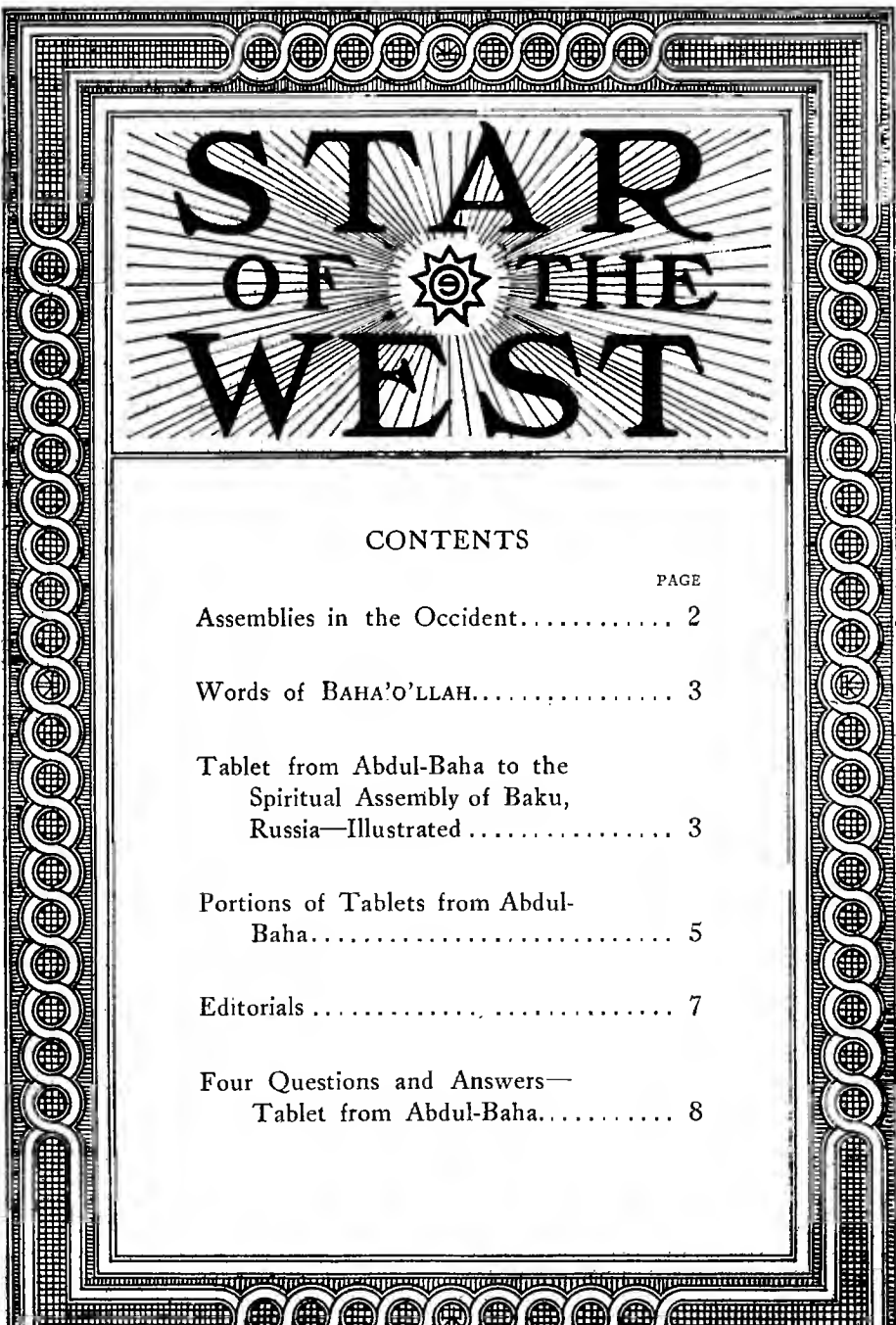
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- ۲ قصیدہ فیض حضرت شاہ راہ در تہنیت جنت حضرت عبدالہاء بہر
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STAR OF THE WEST

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ASSEMBLIES IN THE OCCIDENT.

Secretaries are requested to see that their Assembly is correctly represented.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street. Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

GERMANY.

STUTTGART, WURTEMBERG.—Regular meeting of Assembly Friday evening. Kanzlei strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26f.

UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. Russell L. Brooker, 29 Hawthorne Avenue.

BALTIMORE, MD.—Regular weekly meetings Tuesday evening at 629 West North Avenue, and Sunday evening at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BANGOR, MICH.—Meetings are held at alternate homes the first and third Sundays of the month. Address, Mr. Byron S. Lane, R. F. D. 5.

BOSTON, MASS.—Sunday morning, at 11 o'clock, in Beekton Hall, 200 Huntington Avenue; study class, Friday, 8 p. m., at 69 Gainsborough Street. Miss Ethel Clement, Corresponding Secretary, 344 Harvard Street, Cambridge, Mass.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283. George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, OHIO.—Meetings held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, OHIO.—Regular weekly meeting of the Assembly Friday evenings, at the apartment of Dr. Pauline Barton-Peeke, Rose Building; also Wednesday evenings at the

home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meetings, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Dermo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, 429 Citizens' National Bank Building.

MUSKEGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 238 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 7:30 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. Nettie Nash, Secretary, Kenton Station.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Mrs. Cora H. Ditmars, Secretary, 12 Sharpe Avenue.

SUMNERDUCK, VA.—Meeting on fourth Sunday; address, care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

STAR OF THE WEST

Vol. II

Chicago (June 24, 1911) Rahmat

No. 6

WORDS OF BAHÁ'O'LLAH.

BAHÁ'O'LLAH declared of Himself to the Shah of Persia:

This is a leaf which the Breezes of the Will of thy Lord, the Mighty, the Extolled, have stirred. Can it be still when the rushing winds blow? No, by the Lord of the Names and Attributes! Rather do they move it as they list, for Being belongeth not to nonentity in the Presence of the Eternal. His decisive command did come, causing Me to speak for His celebration amid the worlds. Verily, I was not save as one dead in the presence of His Command, the hand of thy Lord, the Merciful, the Clement, turning Me. Can anyone speak on his own part that for which all men, whether high or low, will contradict Him? No! by Him who taught the pen eternal mysteries, save him who is strengthened by One, Mighty and Strong!

TABLET FROM ABDUL-BAHA TO THE SPIRITUAL ASSEMBLY OF BAKU, RUSSIA.

Upon them be the Glory of God, the Most Glorious!

HE IS GOD!

O ye friends of God! O ye manifestors of bounties and favors of the Beauty of ABHA!

That illumined Orb (BAHÁ'O'LLAH) hath risen from the horizon of sanctity and holiness to shed Its Rays upon the expanse of the universe and that mysterious Beloved hath rent assunder the veil of concealment and appeared in the Assemblage of Humanity so that the wooers of His heart-captivating Beauty attained to His meeting, and torrents of spiritual teachings have descended from His Holy Lips, that we may be enabled to hear with the ear of the spirit, walk in the Path of the Beloved; see His Attributes and Manners; behold His Character and Principles; drink the Cup of Bestowal, taste the sweetness of His Reality, obey His Religion and emulate His glorious Example.

O ye friends! His gentle nature was excellent and His sweet disposition sublime. He was in the utmost humility and submission, and perfect kindness and praise. Worthy courtesy adorned His Being. He was a refuge for every affrighted one; an asylum for every discomfitted one; a fountain for every thirsty one; a Highway of Salvation for every wandering one; a healing to every sick one, and a dressing for every wounded one. In brief, ye have undoubtedly heard and read His Holy Instructions. But alas! we have entirely neglected them and are pursuing our own desires, following our own opinions, seeking our own ideas, and chasing our own shadows! Is it not a shame to change His Rose Garden into a bramble patch? His Delectable Paradise into a ruined abode? To seek to eradicate His Foundation and completely destroy His structure? To forget the Divine Instructions and cast behind our backs

the Commands of God; with our lips to speak of the waves of the tumultuous Ocean, while inwardly we are dying of thirst; and while claiming divine wealth of consciousness, we are so poverty-stricken in spirit as to be but illusive phantoms—blown about by every wind?

I declare by the Bounty of the Blessed Perfection that nothing will produce results save intense sincerity! Nothing will be productive of fruit save complete advancement toward God! Everything is condemned save severance and every idea is fruitless and unacceptable save supplication, communion, prayer and obedience! We must entirely collect our scattered thoughts, purify and sanctify the house of our existence from every attachment and make the palace of our hearts the nest and shelter of the Dove of Holiness. Then, and not



PHOTOGRAPH OF THE FRIENDS IN BAKU, RUSSIA.
DR. SUSAN I. MOODY AND MR. SYDNEY SPRAGUE IN FOREGROUND.

till then will the significance of confirmation and assistance become evident and known, the power of the Kingdom become apparent, and the hosts of the Supreme Concourse run swiftly into the arena of heavenly conquest, to gain victory over the East and West of the hearts, and make the North and South of the spirits of men the flowery regions of the Love of God!

Praise be to God! that the Province of Caucasia—Baku—is a glorious light in the Lamp of Oneness, a wonderful effulgence from the Sun of Beauty of the Divine Beloved. Its believers are sincere and its friends are the favored ones in the Threshold of Oneness.

Truly I say this is a most great Bounty and a most eminent Gift!

Upon ye be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

PORTIONS OF TABLETS FROM ABDUL-BAHA.

Thou hast written concerning the meetings and gathering-places of the believers of God. Such assemblies and gatherings will greatly aid the promotion of the Word and all the audience, whether friends or not, will become affected. But when the friends have the intention of entering into these meetings they must disengage the heart from all other reflections, ask the Inexhaustible Divine Confirmation, and with the utmost devotion and humility set their feet in the gathering-place. Let them not introduce any topic in the meeting except the mentioning of the True One, neither must they confuse that merciful assembly with complex outside questions. They must either teach or open their tongue in propounding arguments, either commune or supplicate and pray to God, either read Tablets or give out advices and exhortations.

(Signed) ABDUL-BAHA ABBAS.

You have written concerning the spiritual meetings. The foundation of the spiritual meetings must be the teaching and delivering of the Cause of God. In these meetings the believers and maid-servants of the Merciful must proclaim the proofs and arguments and explain the signs of the appearance of the Beauty of ABHA—May my life be a sacrifice to the beloved ones! Meanwhile they may read some Tablets and Communes, and at the end of the meetings, if they desire to sing with the utmost supplication and meekness, it is acceptable. But the fundamental principle of the establishment of spiritual meetings is for the sake of teaching and delivering the Truth so that those souls who are present may become informed of the Divine Evidences and Proofs.

(Signed) ABDUL-BAHA ABBAS.

Thou hast inquired regarding the teachings and instructions of BAHÁ'O'LLAH! Thou must instruct the people of the world in the Love of God, that they may eradicate the foundation of warfare and strife, be attracted by the Glad-tidings of the kingdom of ABHA, lay the basis of love and amity, raise the melody of affinity, and the oneness of the Kingdom of humanity; transmute tyranny and persecution into love and faithfulness, efface the traces of bloodshed and carnage; construct the edifice of reconciliation, dispel the darkness of estrangement, diffuse the light of unity; change the poison of animosity into the honey of sympathetic affection; destroy the religious, national and social prejudices from the individuals of humanity; live and act, with and toward each other as though they were from one race, one country, one religion, and one kind.

(Signed) ABDUL-BAHA ABBAS.

But regarding teaching the Truth: One must teach with wisdom, amiability, good-naturedness and kindness. And should anyone circumscribe conditions (for teaching the Truth) it will become rare.

But concerning the established (organized assemblies), altogether outside conversation must not be introduced therein. Nay, rather, conversation must be confined to the reading of verses, the perusing of Words and affairs which pertain to the Cause of God, such as explaining proofs and evidences, delivering clear and irrefutable arguments and announcing the signs of the Beloved of the creatures.

Those souls who are in that assembly before their entrance therein must be adorned with utmost purity, turn their faces toward the Kingdom of ABHA

and enter with infinite humility and meekness, and when someone reads Tablets they must be silent and attentive. Should anyone desire to speak, he must do it with the utmost courtesy and with perfect eloquence and fluency by the consent and permission of the people of the assembly.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

The believers of God must assemble and associate with each other in the utmost love, joy and fragrance. They must conduct themselves (in the meetings) with the greatest dignity and consideration, chant divine verses, peruse instructive articles, read the Tablets of Abdul-Baha, encourage and inspire each other with love for the whole human race, invoke God with perfect joy and fragrance, read the verses of glorification and praises of the Self-Subsistent Lord and deliver eloquent speeches.

(Signed) ABDUL-BAHA ABBAS.

Thy mission in America for the present is this: Thou must travel as far as possible to every part and pass through cities and towns, summoning everyone to the Beauty of ABHA, raising the Call of the Kingdom and proclaiming at the top of thy voice:

"A hundred thousand glad-tidings be upon ye that the Sun of the Reality of the Beauty of ABHA hath shone forth from the Horizon of the Contingent Being and hath illumined the regions with the lights of the Most Great Guidance. The realities of the Old Testament and the Gospel are already fulfilled and the Mysteries of the Heavenly Books have become manifest. This is the century of the Merciful One and the Period of Joy and Gladness. O ye heedless ones, become mindful! O ye sleeping ones, be awakened! O ye blind ones, become seeing! O ye deaf ones, become hearing! O ye dumb ones, become speakers! O ye dead ones, become living! O ye deprived ones, take a portion! This is the effulgence of the Merciful and the moving of the Depthless Sea. This is the out-pouring of the wonderful and new springtime and the falling of the showers of the Bounty of the Most Great Lord!"

This is thy mission.

(Signed) ABDUL-BAHA ABBAS.

Thy letter was received and read. Thou hast invited me to America, saying: "In that region and in that country there are many fragrant and multi-colored flowers; likewise there are thorns and thistles; but Abdul-Baha should not look upon the thistles of the desert. He must hasten to that country for the sake of the flowers." This simile is very beautiful; but when a gardener invites a man to his garden, first he will arrange all the flowers with the utmost elegance, beauty and art, then he will invite his guest. Moreover, there are differences among the flowers. Therefore pray thou that harmony may be created so that your country may find the capacity for the Presence of Abdul-Baha. I have the utmost yearning to meet all of you; but unless the conditions which have been previously mentioned are realized, my trip to those parts would be difficult, for it would produce no results.

I hope that all the friends and the maid-servants of the Merciful may be united with each other, so that Abdul-Baha without any cloud may travel from the East to the West. It is hoped that this unity may become realized.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

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Associate Editor.—DR. ZIA M. BAGDADI, Chicago.

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABEAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheya' (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Massa'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Dominion</i>).....	Feh. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Elizzat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
			(Month of fasting.)		

Vol. II

Chicago, (June 24, 1911) Rahmat

No. 6

It is reported that Abdul-Baha will attend the First Universal Races Congress to be held at the University of London, July 26-29, 1911.

In devoting the contents of this issue of the STAR OF THE WEST to the Words of BAHÁ'U'LLAH and Abdul-Baha, we trust the Life-Giving Breeze from the Kingdom of ABHA may be wafted to all parts of the world. "Verily, He doeth whatsoever He willeth!"

The Annual Conference of the Persian-American Educational Society, held in Washington, D. C., June 16-17, has attracted widespread attention and accomplished excellent results. A report of the conference will be presented in the next issue of the STAR OF THE WEST. Mirza Ahmad Sohrab, editor of our Persian section, is to be congratulated for his untiring energy in attending to the innumerable details so indispensable to the work of this Society and the success of the Conference. Because of the labor devolving upon him, it was deemed advisable to omit the Persian section for this issue.

FOUR QUESTIONS AND ANSWERS.

Questions, sent by Professor Cairns, Edinburgh, June 24th, 1910:

- (1) Is it right to speak of the Bab and of Baha'o'llah as Manifestations, or as Incarnations?
- (2) Do the Bahais teach the doctrine of reincarnation?
- (3) Did Baha'o'llah claim to supersede the Revelation of Jesus, the Christ?
- (4) Did Baha'o'llah claim to be greater than Jesus, the Christ?

Answers of Abdul-Baha (the servant of God), Haifa, July 20th, 1910:

O daughter of the Kingdom!

Your letter has arrived. Its contents caused spiritual happiness and heartfelt gladness.

I wish to answer in detail, but at present my health is not very strong; I am fatigued, so am obliged to write in short. When I feel better, I will write at length, for verily, you are occupied with the work of the Kingdom and are serving the world of Humanity, and therefore are worthy of correspondence.

Now I will write shortly.

1st Answer. The Bahais believe that the incarnation of the Word of God, meaning the changing of the nature of Divinity into Humanity and the transformation of the Infinite into the finite, can never be. But they believe that the Bab and BAHÁ'O'LLAH are Manifestations of a Universal Order in the world of humanity. It is clear that the Eternal can never be transient, neither the transient Eternal.

Transformation of nature is impossible. Perfect man, Manifestation, is like a clear mirror in which the Sun of Reality is apparent and evident, reflected in its endless bounties.

2nd Answer. In the teaching of BAHÁ'O'LLAH, the reincarnation of the spirit in successive bodies is not taught.

3rd Answer. BAHÁ'O'LLAH has not abolished the teachings of Christ. He gave a fresh impulse to them and renewed them; explained and interpreted them; expanded and fulfilled them.

4th Answer. BAHÁ'O'LLAH has not claimed himself to be greater than Christ. He gave the following explanation: That the Manifestations of God are the Rising Points of one and the same Sun; i. e., the Sun of Reality is One, but the places of rising are numerous. Thus, Reality is One, but it is shining upon several mirrors.

Your own answers were good; and now I have myself answered in short. Upon you be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

Translated by Monever Khanum.

نجم باختر عند میزاهد از جمع مشترکین محترمین چون در این عدد قسم فارسی چنانست
 سبب آنکه محرف فارسی میرزا احمد غالب بسیار مشغول بودند در اجتماع مجلس عمومی جمعیه
 تربیه ایران و امریکا که در واشنگتون در ماه خرداد ۱۳۱۱ میلادی منعقد شده است.
 البته در عدد آینده از نتایج مهمه این مجمع عظیم در زبان نورانی مرقوم خواهد شد



STAR OF THE WEST

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ASSEMBLIES IN THE OCCIDENT.

AFRICA

CAPE TOWN.—Regular meeting held on the 19th of every month at the home of (Mrs.) Agnes Cook, Gad's Hill, Avenue Peolea, Sea Point.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street, Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

GERMANY.

STUTTGART, WURTEMBERG.—Regular meeting of Assembly Friday evening. Kanzlei strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 261.

UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. Russell L. Brooker, 29 Hawthorne Avenue.

BALTIMORE, MD.—Regular weekly meetings Tuesday evening at 629 West North Avenue, and Sunday evening at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BANGOR, MICH.—Meetings are held at alternate homes the first and third Sundays of the month. Address, Mr. Byron S. Lane, R. F. D. 5.

BOSTON, MASS.—Sunday morning, at 11 o'clock, in Beckett Hall, 200 Huntington Avenue; study class, Friday, 8 p. m., at 69 Gainsborough Street. Miss Ethel Clement, Corresponding Secretary, 344 Harvard Street, Cambridge, Mass.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283. George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, OHIO.—Meetings held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, OHIO.—Regular weekly meeting of the Assembly Friday evenings, at the apartment of Dr. Pauline Barton-Peeke, 3606 Pros-

pect Street; also Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group meetings Thursday afternoon at homes of the friends. G. Nataniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meetings, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Dermo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, R. F. D. 5, Box 225.

MUSKOGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEWARK, N. J.—Regular weekly meeting of the Assembly Thursday evening, at the home of Mrs. F. Carré, 70 Haley Street.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ORE.—Regular weekly meeting, Thursday, 7:30 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. Nettie Nash, Secretary, Kenton Station.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Mrs. Cora H. Ditmars, Secretary, 12 Sharpe Avenue.

SUMERDUCK, VA.—Meeting on fourth Sunday; address, care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

Secretaries are requested to see that their Assembly is correctly represented.

STAR OF THE WEST

Vol. II

Chicago (Aug. 1, 1911) Asma

Nos. 7 and 8

PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

The First Annual Conference of the Persian-American Educational Society, held at Washington, June 16-17, 1911, is now a matter of history, and the verdict of all concerned is unanimously to the effect that it was a complete success. Several societies and organizations sent delegates, the attendance at the sessions was gratifyingly large, eloquent speakers of national reputation and men of high position contributed their services, and immeasurable good was done,



DELEGATES AND FRIENDS IN ATTENDANCE AT THE FIRST ANNUAL CONFERENCE OF THE PERSIAN-AMERICAN EDUCATIONAL SOCIETY.

MIRZA AHMAD SOHRAB AND GHODSIA ASHRAF KHANUM IN FOREGROUND.

not only for the educational work, but for the welfare of Persia. Thus great ends were served by a united effort, started little more than a year ago.

Probably the central figure of attraction—an interest shared, and justly so, by the able founder, Mirza Ahmad Sohrab—was Ghodsia Khanum, the little lady from Persia, whose arrival in this country for the purpose of obtaining an American education was well-timed for the purposes of the Conference.

Illustrated interviews with her were published in the leading newspapers, and her reception at Rauscher's Hall, Saturday, June 17th, was a notable feature of the Conference.

The public sessions of the Conference were held in the hall of the Washington Public Library, which had been beautifully decorated for the occasion with the emblems of Persia and the United States, while costly Persian rugs and curious bric-a-brac, loaned by the Persian Legation, mingled well with palms and oak leaves in a sumptuous oriental effect.

The first session was called to order at 10 a. m., Friday, June 16th, with the President, William H. Hoar, of New York City, in the Chair. The invocation was pronounced by Rev. William D. Moss. Following the Chairman's opening address, in which the objects of the Conference were ably set out, a communication and an address from Mirza Ali Kuli Khan, Charge d'Affaires of Persia, were read by the Secretary. The address most interestingly outlined the methods being followed in the education of the young Shah of Persia. Congratulatory telegrams and cablegrams were read, the points represented being Teheran, Paris; New York, by Roy C. Wilhelm; Boston, Mass., by Alfred E. Lunt; Kenosha, Wis., by B. M. Jacobsen; Montreal, Canada, by Dr. Ameen U. Fareed. The next speaker was Hon. Elmer Ellsworth Brown, U. S. Commissioner of Education, who discussed the topic of International Educational Relations. He was followed by Benj. F. Trueblood, Secretary of the American Peace Society. The Secretary then read extracts from his printed Annual Report, after which an adjournment was taken to permit photographs of the delegates and friends in attendance to be used by the American Press Association.

The afternoon session of June 16th was called to order at 3 o'clock with Howard MacNutt, of Brooklyn, N. Y., in the Chair. The invocation was pronounced by Rev. W. W. McMaster. The first address was by Hooper Harris, of New York City, on the subject: "Is Persia's Future Safe?" He was followed by C. S. Donaldson, of the U. S. Bureau of Manufacturers, on "Commercial Relations between Persia and America." Mrs. Fannie Fern Andrews, Secretary of the American School of Peace League, Boston, Mass., who was on the program to speak, was unable to be present, on account of sudden illness, as announced in a telegram. The concluding address was by Professor H. B. Holler, of Washington, who spoke on the aims of the Oriental University.

The third session commenced at 10 o'clock Saturday morning, June 17th, with Mr. Hooper Harris, of New York City, presiding. The opening prayer was delivered by Rev. W. R. Wedderspoon. Prof. Edw. C. Getsinger, of Washington, gave a talk on the subject of "Breakers Ahead of Persia," warning the new Government against American financial methods as practiced by Wall Street. Howard MacNutt, of New York City, next spoke on "Reciprocity." Professor Hermann Schoenfeld, of George Washington University, one-time Turkish Consul-General, gave an address on "Persia's International Relations," and Henry C. Finkelstein, Legal Attaché of the Persian Legation, discussed "Persia and the Constitution." Professor Arnauld Belmont, of the faculty of

the Friends' Select School, spoke on "The Future of the Orient, and the Responsibility of America." Mirza Ahmad Sohrab presented a paper on the subject of "Persian Women," and during the Convention talks and chants were given by Ghodsia Khanum. The Constitution of the "Orient-Occident Unity" was presented.

A reception at Rauscher's Hall was the afternoon function of Saturday. The guest of honor was Ghodsia Khanum. The hall was beautifully decorated, and an attractive musical program was presented by Professor Arthur D. Mayo, Mrs. Warner Gibbs and Mr. Richard P. Backing. An original poem was read by Mr. Joseph H. Hannen. Refreshments, including sherbet, Persian punch and cakes, with bon-bons, were served, and the hall was crowded, despite an unusually rainy afternoon.

The closing session was on Saturday night. The newspapers had given liberal space and most favorable comment, and the occasion had become well advertised. The spacious Public Library Hall was filled to the doors. Mirza Ahmad Sohrab presided. The reports of the Committees on Nominations and Resolutions were presented, after which, Hon. Theodore E. Burton, United States Senator from Ohio, spoke on "The Future International Policies of the United States." This speech, which was eloquent and broad in its outlines, attracted considerable attention quite generally. Mrs. Lyda J. Young-Withee, of the League of American Pen-Women, gave an interesting and instructive talk on "Where is Persia?" and she was followed by Mirza S. Raffie, with an illustrated lecture, "Persia, the Land of the Nightingale and the Rose," which closely held the attention of the large audience until its close. Cablegrams, afterward sent to the Shah of Persia, the Persian Parliament, and the newspaper *Iran Nou*, were read, and thus closed one of the most successful gatherings of the many which have occurred in Washington, "The Convention City."

The weather was most propitious, a cool and delightful spell intervening between the two warmer periods. All the sessions were well attended, particularly the two closing meetings.

As the addresses of the speakers will be of general interest to the members of the Society, as well as others, it is planned to print them serially, instead of all in one volume—in the form of monthly bulletins—with a photograph of each speaker as a frontispiece. At the end of the year, those who desire it, can bind them into one volume. All those desiring these interesting and instructive addresses should subscribe for this bulletin, at the rate of one dollar per year. This subscription will make them the associate members of the Society, entitle them to all its privileges. They will also receive the Secretary's report—an illustrated fifty-page booklet, showing the activities of the Society—as well as other literature issued at intervals from the headquarters. It is expected to publish the first bulletin in September, and all those who desire to receive it should subscribe without delay, as only a limited supply will be printed. No salaries are to be paid, therefore, all moneys contributed and subscribed will go toward printing and postage. Special arrangements will be made to those who desire

more than one copy for distribution among their friends. All subscriptions to be mailed to the Treasurer of the Persian-American Educational Society, 1800 Belmont Road, Washington, D. C.

The first bulletin will contain a history of the Society, as well as a pen-picture of its first conference by an eye-witness. The second issue will contain the address of the President of the Society on "What We Owe to Persia"—a scholarly paper that every one will be greatly interested in reading.

It will be of interest to all to know that Abdul-Baha heads the list of donors to the expenses of the Conference with the sum of \$50.00. The total donations amounted to \$399.64, while the expenses of the Conference amount to \$448.16, showing a deficit of \$48.52. We feel assured this deficit will be met promptly with the same generous spirit that has characterized the noble supporters of this Conference.

A list of the Conference Committees, the newly elected officers, and a copy of the Resolutions, follows:

COMMITTEES.

Program Committee: Mirza Ahmad Sohrab, Chairman, Joseph H. Hannen, Arnauld Belmont. *Resolutions Committee:* Hooper Harris, Chairman, Mr. Howard MacNutt, Mr. E. C. Getsinger. *Reception Committee:* Mrs. Marian C. Hotchkiss, Chairman, Mrs. Howard S. Reeside, Mrs. William C. Beck, Mrs. Leonard H. Wilder, Miss Edith Grosvenor, Mrs. J. A. De Langel, Miss Elizabeth Hopper, Miss Helen Hotchkiss, Miss Frances Herne, Miss Margaret Green. *Hall Committee:* Arnauld Belmont, Chairman, Howard Struven, Mrs. E. C. Dunlop, F. J. Woodward, Miss Hebe Moore, Miss Mary Little. *Music Committee:* Arthur D. Mayo, Chairman, Mrs. Walter Gawler, Mrs. Wm. T. Reed, R. P. Backing, Miss Marion McFall, Miss Lillian Koeckling. *Press Committee:* Mirza Ahmad Sohrab, Joseph H. Hannen, Edwin C. Reed, Elizabeth C. Dunlop, Mrs. Young-Withee.

THE NEW OFFICERS.

Mirza Ali Kuli Khan, Charge d'Affairs of Persia, Honorary President; William H. Hoar, of New York City, President; Howard S. Reeside, of Washington, First Vice-President; Benjamin F. Trueblood, of Washington, Second Vice-President; Professor Herrmann Schoenfeld, of Washington, Third Vice-President; Mrs. Agnes Parsons, of Washington, Fourth Vice-President; Hooper Harris, of New York City, Fifth Vice-President; Mirza Ahmad Sohrab, of Washington, Treasurer; Mrs. E. C. Dunlop, of Washington, Assistant Treasurer; Mr. Joseph H. Hannen, of Washington, Secretary; Professor Arnauld Belmont, of Washington, Assistant Secretary; Mrs. Marian C. Hotchkiss, of Washington, Librarian; Miss Margaret Green, of Washington, Assistant Librarian; Henry C. Finkelstein, of Washington, General Counsel.

RESOLUTIONS.

Whereas, The sentiment of the age favors the establishment of closer bonds of friendship between the different members of the human family for their mutual advantage and in the interest of universal progress; therefore, be it

Resolved, That this Society holds itself in readiness to co-operate with every organization and movement tending to create friendlier relations between the people of the Orient and the Occident.

Whereas, The settlement of international differences by means other than war is rapidly coming to be recognized as a principle of modern civilization; therefore, be it

Resolved, That this Conference endorses the action of President Taft and Sir Edward Grey in endeavoring to establish a treaty between the United States and Great Britain providing for unlimited arbitration.

Whereas, The people of Persia are at this time engaged in a noble effort to establish their new Constitutional Government upon a firm political, commercial and financial basis; therefore, be it

Resolved, That this Conference favors, and will do all in its power to bring about closer commercial and financial relations between Persia and the United States.

Whereas, The Persian Government asked for the appointment of a Commission of financial advisers by this country, to assist them in the reconstruction of its financial system, and such Commission has been appointed and is now in Persia; therefore, be it

Resolved, That this Conference sincerely endorses the appointment of this Commission and confidently expects that it will be completely successful in its labors.

Whereas, At the present time the spread of public education in Persia is of prime importance to the people of that country and to the world; therefore, be it

Resolved, That this Conference endorses the suggestion made during the course of its deliberations by Dr. Elmer Ellsworth Brown, Commissioner of Education of the United States, and recommends the appointment by the Persian Parliament of an Educational Commission to visit this country to study its public school system.

Whereas, At the present time Persia, Japan and China have no diplomatic relations with one another; therefore, be it

Resolved, That this Conference suggests to these three countries the establishment of such diplomatic relations.

Whereas, The interests of Persia and Turkey are closely interwoven and their territory adjacent; therefore, be it

Resolved, That it is the sincere desire of this conference that their interests be entirely reconciled and hearty co-operation established between them.

Resolved, That the recommendations embodied in the report of the Secretary of the Persian-American Educational Society are hereby adopted.

Resolved, That the Secretary be directed to send copies of these resolutions to the Charge d'Affairs of Persia in this country, with the request that he officially forward copies of the same to the Persian Parliament and the Minister of Foreign Affairs.

Resolved, That we hereby record our sincere thanks and hearty appreciation of the kindness of the Trustees of the Public Library in permitting us to hold the sessions of our Conference in the Lecture Hall of this splendid building.

Resolved, That this Conference offer a vote of thanks to our President, William H. Hoar, for his able work in furthering the aims of this Society.

Resolved further, That this Conference record its appreciation of the untiring efforts and effective work of its Secretary, Joseph H. Hannen, in the preparation of his report and in the business of the Conference.

Resolved, That the name Persian-American Educational Society be retained; and

Be it further resolved, That another Conference be called at the discretion of the officers of the Society, and that in the meantime the plan for the organization of the Orient-Occident Unity be perfected, to be presented at that Conference for adoption.

It is hereby further resolved, That we express and record our gratitude to our Persian brother and friend, Mirza Ahmad Sohrab, for his untiring energy in furnishing the information and attending to the innumerable details so indispensable to the work of this Society and the success of this Conference.

Joseph H. Hannen.

GHODSIA ASHRAF KHANUM.

"Miriam."

The following extract from the address on "Persian Women," by Mirza Ahmad Sohrab, delivered before the recent Conference of the Persian-American Education Society, fittingly introduces the reader to Ghodsia Ashraf Khanum,*

*NOTE.—See photograph of her on page 12 of Persian section.—ED.

the charming young Persian girl who expects to make America her home for the next four years:

For ages past the life of the Persian woman has been a monotonous dream, and on account of the stringent restrictions which have been imposed upon her by the so-called lord and master of creation she has been kept in the background. The laws which were falsely instituted by the religious body of the country demanded her entire seclusion and her non-association with man. If she ever took any such privileges her life would have been forfeited. She could not take part in those activities which would naturally develop her innate noble nature. She was considered as an inferior being, created from a rib of man, a "weak creature" who had to be looked after and in order to win the gracious smile of her husband she had to become less than a shadow and more of a fairy. Talk of freedom, she did not know even its meaning; she was a mere chattel in the household, and as such she had no right or power.

However, the time when she was satisfied and put up with these dreary conditions is past. Since the declaration of the constitutional regime there has been great progress among the women of Persia. Notwithstanding the strenuous opposition of the priesthood, scores of modern schools have been established in different parts of the country where girls are educated and the new ideals of life inculcated in their careers. This new order of things is amply demonstrated by the presence of Ghodsia Khanum in this gathering. She has traveled thousands of miles and has risked everything in the search for knowledge. This is the first instance in the history of the modern development of Persian women that they have consented to send one of their number so far away. It is a great compliment to America, a testimony to the courage and fearlessness of Persian women and a demonstration of the usefulness of this Society. If this Society has not accomplished during its short and yet useful career but this one service, it has amply shown it is a living and dynamic organ, which will work in the future for the higher progress and advancement of Persian women. A few years ago it would have been impossible for any Persian woman to leave her country, for such a clamor would have been raised from the clergy as to create social chaos and disorder. But now we hope the chains are broken, the doors are opened and from now on many others will come every year to enter the colleges and seminaries in America, be imbued with the principles of social freedom and equality and carry back the same to their own sisters.

Ghodsia, eldest daughter of Mirza Fazl 'Ullah Khan, was born in Teheran, Persia, Nov. 22, 1889. From her childhood she manifested a great desire for learning. Her preliminary training was received in the Persian Girls' School, after which she spent two years in the American School of Teheran. Her father having been born a Bahai, had always encouraged her in seeking knowledge. Abdul-Baha granted her permission to come to America to prepare herself for teaching, and when her studies here are completed she expects to return to Persia to assist in the educational work there. Ghodsia is the first Persian girl who removed the veil, left her home and crossed land and sea for the sake of uplifting her people. She left Teheran April 16th, arriving in America June 3, 1911, and is now enrolled as a student at the Lewis Institute in Chicago.

Address delivered by Ghodsia Ashraf Khanum, of Teheran, Persia, before the Conference of Persian-American Educational Society on Friday, June 16, 1911, held in Washington, D. C.

I have come to America as the first Persian woman who has left her country to be educated abroad. I have heard that the Americans have much sympathy and affection for the Persians, who are so eager to study at this time. I am sure you will be glad to hear

something about the wonderful progress they are making, but as I know more about the ladies, I like to tell you about them.

Persia has been very sick, and she could not be cured by any means; but in recent years—five or six years ago—she was awakened and she is now ready for progress. You wonder why I say this, but it is because Persia has had its constitution only three years, while some other countries have had it for a longer period.

I am proud of the Persian women, for they have done many great things in this short period. We had no girls' schools in Persia, except the missionary schools and the Catholic schools, but the Persian women never went to the schools until five years ago. Then they began to open schools for themselves. The Mohammedan clergy would not let them go to school; they did not know even anything about their religion because they did not have any education. Several years ago some of the men had education. After the constitution they began to open schools, and especially in the city of Teheran, from which I have come. It is very hard in Persia to get able teachers, but Persian girls are making great progress in spite of this difficulty. The girls in America are educated, but I have this great news to tell you—as you are very affectionate to the Persians—that the Persian girls are making great progress. One girl in a school knows three languages already. All this seems wonderful to me because they are not accustomed to education, but they now go to school and do such good work that it seems wonderful. The women did everything they could to get the constitution, and especially they wanted the constitution to have education. So now they are making great progress. I am not a sample of the Persian girls, but I can tell you they are advancing very rapidly.

My object in speaking especially of the education of the girls is because, in my opinion, the education of the girls is the most important thing, for they are the mothers of the children and therefore should be educated to teach their children. If they are not educated, how can their children be different from them? So they are trying to get freedom, and with freedom, education. As the American friends are helping them, I hope they will get both. When I was leaving Persia all the friends came to me and told me to give their greeting to the Americans. I am very fond of telling the good news, but I am sorry that I cannot talk and so I beg your pardon for my poor English. I came to America that I may be educated in your great country and go back and help my sisters in Persia.

THE MASHRAK-EL-AZKAR.

(Literally, "The dawning-place of the Mentions of God".)

The Bahais do not have churches or temples for religious rites and ceremonies, such as have characterized the spiritual activities of former religions. Eventually, in every Bahai Center there will be a building (temple) set apart for the Lord's use. Grouped about this as the center, will be various institutions for the benefit of man, such as hospitals, homes, hospices, colleges and other philanthropic enterprises. All of these buildings together will constitute the Mashrak-el-Azkar.

The central building, or temple proper, will be a nine-sided structure surmounted by a dome, and surrounded by gardens. (The number 9 is symbolic of the Spirit of God Manifest.) It is a sanctuary for the reading or chanting of the "Holy Words," for meditation and for prayer, a place of universal worship open to all, in which people of all races and religions can worship God individually in spirit and in truth, without the intermediary of church, priest or ritual.

The practical institutions of the Mashrak-el-Azkar afford the opportunity for the establishment in the world of all branches of those progressive works for which the Bahai Cause stands. In this day the religion is to be the direct source of inspiration in all secular affairs. This faith stands as the promoter of advancement in every line of human activity and development, and, therefore, every branch of these many activities draws its life from and is an integral part of the Mashrak-el-Azkar.

In the Bahai teaching one finds exhortations to prayer and worship upon the one hand, and exhortation to work and service to humanity upon the other. "Faith without deeds is not acceptable," therefore, the Bahai religious work includes all work and service needful to man. This Faith stands for material and social progress in all branches. This idea is brought out in the Mashrak-el-Azkar.

The Mashrak-el-Azkar is symbolic of the Manifestation of God. The central building, or place of worship, may be compared to the heart or the innermost point of illumination, while the surrounding institutions may be compared to the fruit of (or service and good works performed by) the Manifestation. Within the place of worship the people will find their inspiration, while through the surrounding institutions they will manifest this inspiration to the world through loving service to humanity.

Not long since, in the city of Echkebad, in Russian Turkistan, such a Mashrak-el-Azkar was built. This work represented the combined efforts of the Bahais throughout the Orient. Its architectural beauty and size testifies to the loving offerings of those believers, while the idea for which it stands is so far above the trend of thought of the surrounding people as not to be comprehended by them.

In this service of the Mashrak-el-Azkar, as well as in many others, the Bahais are laying the foundation for the betterment of many human evils, of the existence of which the world is now not aware. The people of the future will see and understand the far-sightedness of the Bahais of this day in their effort to bring all secular affairs under the spiritual guidance.

The Bahais of the West are following in the steps of their Oriental brethren. In the city of Chicago a movement has been started for the erection there of the first Mashrak-el-Azkar in the Occident. Already a considerable building site has been purchased overlooking Lake Michigan, and it is hoped that soon the building will be begun. Offerings for this work have been sent from Bahais in all parts of the world.

The Mashrak-el-Azkar represents the sum total of all of the Bahai activities. Abdul-Baha has repeatedly written to the believers in America that of all works the building of the Mashrak-el-Azkar is the most important. When it stands accomplished it will be as a haven of rest to those who seek spiritual communion with God within its sacred precincts; while outwardly it will be a banner manifesting and demonstrating to the world what the Bahai Cause is.

Charles Mason Remey.

Statement of Financial Secretary of Bahai Temple Unity, June 24, 1911:

Balance on hand at Convention, May 1st and 2nd.....	3704.68
Received in contributions from America.....	955.32
Received in contributions from the Orient.....	56£.16s.1½d.

Total\$4660.00

Disbursements.—Hall rent for Convention.....	60.00
Interest on mortgage.....	375.00
Reduction on mortgage.....	2500.00

Total\$2,935.00

Balance on hand.....\$1,725.00
and 56£. 16s. 1½d.

This money from the Orient was sent in checks on the London bank, and has been placed in the bank for collection.

The next interest day on the ten thousand dollar mortgage held against the Mashrak-el-Azkar land will be December 24, 1911. Surely the friends of the vast and wealthy continent of America have come into a deeper realization of the importance of the Mashrak-el-Azkar and will bend every effort to wipe out this entire indebtedness on the land by December, so that a fund for the building may be started. Then the architects will have some encouragement when plans are submitted at the Convention of 1912.

In a very recent Tablet, Abdul-Baha says: "I am always waiting that a good report regarding the Mashrak-el-Azkar should come."

Corinne True, Financial Secretary.

RECENT TABLETS FROM ABDUL-BAHA.

Through Mirza Ahmad to Mr. Thornton Chase.

Upon him be BAHÁ'Ó'LLAH-EL-ABHÁ!

HE IS GOD!

O thou herald of the Kingdom!

I received thy two letters, an old one and one of recent date, and both of them were read with the utmost attention. Praise be to God! that thou didst not waver before the tests; nay, rather, thou didst remain firm and steadfast. When the tree sends down its roots into the bowels of the earth, then it will bring forth blossoms and fruits. Now, Praise be to God! that in this day of the Kingdom thou art firm and steadfast. Rest thou assured that thou wilt become the recipient of confirmation and assistance, and the object of infinite bounties.

Thou hast asked about the statement in the Hidden Words, which reads: "O Son of Spirit! Turn thy face so that thou mayest find Me within thee, Powerful, Mighty and Supreme." This is the statement to which His Holiness, the Christ, referred His apostles in the Gospel, saying, "The Father is in the Son, and the Son is in you."

This is evident that, when the hearts are purified and through divine education and heavenly teachings become the manifestors of infinite perfections, they are like clear mirrors, and the Sun of Truth will reflect with might, power and omnipotence in such a mirror, and to such an extent that whatever is brought before it is illumined and ignited. This is a brief interpretation because of the lack of time. Therefore, do thou reflect and ponder over it so that the doors of significance may be opened before thine eyes.

In regard to the philosophy of the Theosophists, these people have borrowed some remarks and statements from the heavenly books, but they have not attained to the Reality. Notwithstanding this, they have made these appearances the foundation of their faith and religion. However, the reality of the question of Unity is thus:—

The Sun of Truth hath shone forth from the Horizon of Unity upon all the regions. All contingent things are clad with the garment of existence through the rays of the sun. Were it not for the rays of the sun no being could step forth upon the arena of life. Everything would have remained hidden; nay, rather, the life of the terrestrial beings is continued through the light and heat of the sun to such an extent that all the infinitesimal atoms, which move through this realm of earth, owe their life to the reflection of the sun. Of course, each being manifests its inward tendencies according to its ability and capacity. However, no matter how much the sun reflects itself through all the contingent beings, yet it never leaves its supreme height and exalted station. It (the Divine Sun) is not divided among these beings, so that every being may become a part and a portion of Divinity.

Descent, division, transmission and transmigration in the stations of life are the conditions of the contingent beings, but the Eternal Reality is wholly beyond and above these conditions; for when you behold that a being is subject to division, descent and disintegration, this is a proof of the contingency and impermanency of that being. The Ancient, the Ever-living, and the Omniscient Lord, who is above the comprehension of humanity and is qualified with self-existent perfections, will never descend to the stations of life, and will not be divided so that every man may become an atom or a part of Him. Children can understand the untenability of this proposition. This is the pure imagination of the weak minds.

Therefore, according to their theory, the Manifestations of God are infinite in number, and this would leave us to believe in the theory of the "Concatenation of life"; but concatenation is false, and change is the essential condition of the contingent realities, and not of the Eternal Reality. Ponder deeply over the above explanation, so that it may become evident to thee that by Unity is meant the outpouring of the Divine, which appears and manifests in the realities of all existence, and especially in the unity of man.

The story of the cock that you have written is very appropriate. (This refers to the play of Chanticleer, wherein the Cock supposed the sun to be caused

to arise through his crowing, until he was chagrined to learn that its rising was independent of him and his voice.)

Associate with the utmost love and friendship with the Theosophists, and make them comprehend this unity of humanity, which is the unity of the out-pouring of the Divine, so they may attain to the essence of the facts.

In regard to the verse, which is revealed in the Koran, that His Highness, Christ, was not killed and was not crucified, by this is meant the Reality of Christ. Although they crucified this elemental body, yet the merciful reality and the heavenly existence remain eternal and undying, and it was protected from the oppression and persecution of the enemies, for Christ is Eternal and Everlasting. How can He die? This death and crucifixion was imposed on the physical body of Christ, and not upon the Spirit of Christ. * * *

Regarding my coming to America, it depends upon the realization of conditions of which I have already written to that country. If those conditions are brought into fruition, rest thou assured that I will present myself, otherwise, it will be difficult.

Upon thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, June 8, 1911. Washington, D. C.

To the attracted maid-servant of GOD, Miss Juliet Thompson.

Upon her be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

O thou daughter of the Kingdom!

Thy letter was received and its contents became evident.

If America attains to the capacity of the Presence of Abdul-Baha, I will travel to that country and all the difficulties shall be solved.

There is no doubt that the tests are severe. The more a soul resists and shows firmness and steadfastness, the greater will be his progress, and he shall soar to the sublimest heights of the Kingdom. * * *

O thou daughter of the Kingdom! Thou hast expressed the hope of my Presence in America. It depends upon capacity and merit.

O thou who art attracted to the fragrances of God! Endeavor thou as far as thou canst to become the cause of the unity and harmony amongst the believers of God. * * *

Announce on my behalf to Mrs. MacNutt: "I do not forget thee and my beloved friend, Mr. MacNutt, for one breath; nay, rather, I beg continually for your divine confirmations and supreme assistance." * * *

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, June 3, 1911.

NEWS ITEMS.

BOMBAY, INDIA.—On the 21st March we had a fine gathering, nearly a hundred college students were invited by Mirza Maheam to our assembly. He gave a short address on Bahaism, after which refreshments were served and the evening spent most cheerfully.

We have elected a body of nineteen members to look after the spread of the Cause all over India. Jamesheed Khodadad is appointed president, with other believers as corresponding secretaries, treasurer and the keeper of the seal. *N. R. Vakul.*

BOSTON, MASS.—Miss Julia Culver has gone to England to attend the Races Congress, and to be with Miss Buckton during the coming year. We shall greatly miss her, as she has been untiring in her efforts to further the Cause here.

Recently Mrs. Marie Watson spoke to the friends assembled here, and she seemed like one aflame with the divine spirit—such eloquence and fervor in such a little body! Mr. Stanwood Cobb, who received the Message while a senior at Harvard divinity school here at Cambridge, was also with us recently and spoke clearly and beautifully of yielding our will to God's Will and of the joy we should radiate in our every-day life, carrying with us the real Bahai spirit. *Alice Ives Breed.*

LONDON, ENG.—The principal news is the increased hope we have that Abdul-Baha is coming and will be here, or near by, to the Races Congress. The Bahais are uniting in prayer and concentration each evening at 9 o'clock, upon love and unity, and that we may be fittingly prepared as a fertile soil to receive the seed which Abdul-Baha will sow in our midst; also other Societies of those who desire Abdul-Baha to come are joining us in this 9 o'clock concentration.

Mr. Sydney Sprague, who arrived a fortnight ago and left his wife with her father, Mirza Assadullah, in Haifa, hears from her that Abdul-Baha has sent for Mirza Assadullah to join him in Egypt on purpose to accompany him to Europe.

Interest in the Races Congress is increasing, and this month is to be an active time for the Bahais in London, when it seems that our presence is to be made more felt and real in the midst of the people. Besides unity meetings, we are to have four succeeding evening lectures commencing 18th July, with the "Awakening of the East," given by Mrs. Stanward; the 19th, "Personal Experiences of Bahais," by Mr. Sydney Sprague and by Persians; 20th, "Arab Life and Religion," by Mr. S. H. Leeder, the author of "The Desert Gateway," and on 21st, "The Relation of the Bahai Work and Teaching to Christianity," by Miss Buckton—all free, of course. We are glad to hear so many of the friends are coming from America on this great occasion. *Arthur Cuthbert.*

SPOKANE, WASH.—Since our last news budget we have been greatly favored by a visit from Mr. Roy C. Wilhelm, who addressed a meeting at the home of Mr. and Mrs. Killius. It was well attended and all listened with deep interest to the earnest words of this sincere servant. At a recent unity feast at the home of Miss E. Mabel King, two children were christened and Bahai baptism administered—the daughter of Mrs. Isabella M. Campbell, Elizabeth Margaret, and the infant nephew of Mrs. Cora Ditmars, for whom Abdul-Baha sent the name of "Nur."

Our brother, Prof. Bramwell, has departed from the material presence among us. He was a faithful servant, always doing good. As we stood beside his body and performed the Bahai funeral service (in so far as we could) we caught the spirit of peace, and were drawn closer to one another. His life and death were, indeed, a benediction to all.

Lesley O'Keefe.

WASHINGTON, D. C.—This assembly has been particularly fortunate recently in having friends from other cities for visits which were only too short, but memorable in their

enjoyment and profit. Perhaps the principal item of news is the sojourn of Ghodsia Khanum, our dear little sister from Persia, who spent about ten days in our city while en route to Chicago. Words fail to describe our impressions of this charming visitor, as those who will be fortunate enough to meet her will realize. Each day was spent with the friends, and the evenings in meetings, and the little time given to sight-seeing was evidently begrudged by this severed soul, whose joy is centered in the affairs of the Cause.

Mr. Albert H. Hall was with us for two days, addressing the Wednesday evening meeting, and leaving directly thereafter for New York, from which point he sailed June 17th for London and Egypt. Later in the same week came the delightful influx of friends, who were in attendance upon the Annual Conference of the Persian-American Educational Society. Among these were Mrs. Luella Kirchner, of Chicago; Miss Edma Bellora, of Syria and New York, sometime governess in the Holy Household; Messrs. William Hoar, Hooper Harris, Howard MacNutt, Edward and Howard Struven; Mrs. Hoar, Miss Lillian Kappes, who is preparing to go to Teheren, and Mirza Sinora Raffie, of Persia and New York. At the meeting of Friday, June 16th, all these friends were present and delivered short addresses, making a rare symposium, at which we heartily wish all the believers in America might have been present. The following Sunday morning and afternoon meetings were made joyful occasions by those of the friends mentioned, who remained over, and on Wednesday, June 21st, Mr. and Mrs. Hoar addressed the colored believers, graphically describing their experiences while in Akka.

We have been conducting a special series of Sunday afternoon meetings at the Studio, choosing special subjects and announcing them through the medium of slips mailed to those on our address list, and also as an experiment by notices in the local newspapers. Several strangers have been attracted to each of these meetings, and the plan will be followed in our future work.

Mrs. Wellesea Pollock Allen ("Aseyeh") has purchased from Miss McNeal the studio at which our meetings are held, and it is now in Bahai hands, which ensures the perpetuity of our lease, with exceptional advantages, giving us truly a "Bahai Home" for our meeting-place. Mrs. Allen has entertained several of the visiting friends at her home, the Bahai Hospice, 804 B street, S. W.

Mr. Louis G. Gregory returned from Egypt during the early part of June, and has shared with us in part the wonderful treasures of Heavenly Wisdom obtained from his contact with Abdul-Baha. He has delivered several public lectures since his return, and will be more of a power than ever for the Cause, in his great and abundant field of opportunity. Mr. Gregory accompanied Ghodsia Khanum from London to New York. He visited, en route from Egypt, the assemblies at Stuttgart, Paris and London, and gives interesting and inspiring reports of progress in the work everywhere.

Several days were most pleasantly spent in Washington by Mr. William P. Ripley, who, with his family, was en route from Florida to the summer home in Massachusetts, where they will sojourn for a while.

The Unity Feast, in which the colored believers joined, was given recently at the home of Mr. and Mrs. Andrew Dyer, and was well attended. The meetings at this hospitable home continue to show growth. On a recent occasion three clergymen were present, and all of them were profoundly impressed.

Lectures on the subject of the Bahai Revelation have been given during the past season at the Oriental University, in this city, by Messrs. F. J. Woodward, E. C. Getsinger, Arnauld Belmont and E. H. Young.

The work in Sumerduck, Va., was re-established in April, it having become necessary to discontinue the meetings for the midwinter months on account of the condition of the roads making it impracticable to reach that point, which is seven miles from the railroad. During the spring, Miss Knobloch, Mrs. Hannen and the writer have alternated and the accustomed interest is being manifested

Joseph H. Hannen.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou bappy! Be thou bappy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABHAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor).....	Mar. 21	11th.....	Masheyat (Will).....	Sept. 27
2nd.....	Jalal (Glory).....	Apr. 9	12th.....	Elm (Knowledge).....	Oct. 16
3rd.....	Jamal (Beauty).....	Apr. 28	13th.....	Kudrat (Power).....	Nov. 4
4th.....	Azamat (Grandeur).....	May 17	14th.....	Kowl (Speech).....	Nov. 23
5th.....	Nur (Light).....	June 5	15th.....	Massa'ulk (Questions).....	Dec. 12
6th.....	Rahmat (Mercy).....	June 24	16th.....	Sharaf (Honor).....	Dec. 31
7th.....	Kalamat (Words).....	July 13	17th.....	Sultan (Sovereignty).....	Jan. 19
8th.....	Asma (Names).....	Aug. 1	18th.....	Mulk (Dominion).....	Feb. 7
9th.....	Kamal (Perfection).....	Aug. 20	Four intercalary days.		
10th.....	Elzzat (Might).....	Sept. 8	19th.....	Ola (Lofitness).....	Mar. 2
				(Month of fasting.)	

Vol. II

Chicago, (Aug. 1, 1911) Asma

Nos. 7 and 8

As we go to press the eyes of the Bahai world are turned toward England, because of the First Universal Races Congress, now being held in London, and the belief that Abdul-Baha will attend this remarkable gathering in person; in fact, it seems that great events are being enacted in that world-renowned center at this time. The STAR OF THE WEST reprints the following editorials and sermon which indicates the thought of the hour, believing all the friends will be interested in reading them. The first is the leading editorial of *The Christian Science Monitor*, issue of June 16th, wherein mention is also made of the recent Conference of the Persian-American Educational Society in Washington, D. C. The second is the sermon delivered by the Archbishop of York at the recent Coronation of King George and Mary of England, the keynote of which is Servitude. The third is a remarkable editorial by W. T. Stead, of London, in his newspaper of June 25th, entitled, "Empire of Peace—the True Significance of the Coronation."

EAST AND WEST.

From July 26 to July 29, inclusive, there will be held in London, England, a universal races congress, the first in the history of the world. Today and tomorrow there will be held

in Washington, D. C., the annual conference of the Persian-American Educational Society. This will be the last meeting of that body under its present name and limitations. Hereafter it will be known as the Orient-Occident Unity Association. The Washington and London gatherings have one great object in common—the bringing together of the East and West. The universal races congress has the support of thirty presidents of parliaments in all parts of the globe, of a majority of the members of the permanent court of arbitration, of the delegates to the second Hague conference, of twelve British governors and eight British premiers, of over forty colonial bishops, of hundreds of professors of international law, and of learned men in all countries. In the program arranged for the Washington conference appear the names of many eminent American men and women and of some distinguished foreigners.

It will thus be seen that what J. H. DeForrest regards as the greatest international problem of the twentieth century—how to get the populous and historic East into sympathetic relations with the aggressive West, so that the two halves of the human race may make one fairly peaceful whole—has already been brought forward for serious discussion under excellent auspices. The London congress proposes to take up the question of race in its widest possible aspects. The immediate object of the Washington conference is outlined in that of the association—to establish closer relationships along all lines between the people of the East and West; to create a better mutual understanding and international fellowship among the citizens of the world; to uphold the beneficial laws of peace and arbitration between different nations—in short, to cultivate a better acquaintance and a clearer understanding between the two great branches of the human family than now exists, than has ever existed.

The law of separation between the races has come down to our period from the ages. Kipling has voiced it in the lines—

For East is East and West is West and never the twain shall meet
Till earth and sky stand presently at God's great judgment seat—

and it has come to be taken for granted by millions as a fixed and indisputable and insurmountable fact. But modern thought is opposed to this theory. Tremendous advance has been made in an opposite direction even within the last score of years. A great light has broken in upon the Caucasian, for instance, as to the intellectual capacity of the man whose skin happens to be of another tint. Not only individuals, but nations, are now being judged, not by origin, race or custom, but by their achievements, upon their merits. In both the London congress and the Washington conference efforts will be directed toward showing the enormous debt of western society to the East. In both gatherings facts will be brought forward with the view of showing how unjust, how foolish it is for a single wing of the human race to attempt to claim a right to, or possession of, all the credit for the world's advancement.

The hope of the present, the hope of the future, is that "the twain" shall meet—not in some far off, remote time or place, but here on this earth—and that they shall meet in high apprehension and recognition of each other's worth, in friendship, fraternity and peace.—*The Christian Science Monitor*.

CORONATION SERMON.

The Archbishop of York based his sermon in the Abbey on St. Luke 12:27: "I am among you as he that serveth." He said:

The great day has come. Attended by the loving loyalty of millions of his subjects and uplift by their prayers, the king is here to receive from God his hallowing and his crown. In the venerable home of its history and its faith an Empire comes into the presence of the King of Kings.

Pause for one moment to hear a voice from Him, "I am among you as he that serveth." It is the word which tells the way in which He won, and wields, His Kingdom. Let me try,

in the simplest words, for these are best at such a time as this, to interpret its message. It may give purpose to the royalty which today is hallowed and to the loyalty which today is offered.

The sovereignty of service! The king is set to be the leader of his people in the service of God and man. He is the servant of God. From God's altar, in the symbols of Sword and Sceptre, of Orb and Crown, he receives His rule. It is a trust committed by a Master to His servant. Pray we for our king, that his strong trust in God may keep him faithful to God's great trust in him. He is the servant of the people.

To be among them as he that serves—among the people in this home land, among the multitudes of India, among the strong young nations over seas, as the one man raised above private and local interests to think of all, to care for all, to unite all in one fellowship of common memories, common ideals, common sacrifices—this is indeed a kingly life.

Pray we that God may give the king His grace to live it. At his side he will have the helpmeet of another ministry—of one who will uphold before the people the high and happy traditions of a Christian home, and spread over their sickness, suffering and toil the care and sympathy of a mother's heart. Pray we that God may give today His Spirit of Wisdom and Love to this queenly service.

But the king comes not alone to his hallowing. He bears his people with him. For the national life as well as for its representative this is a day of consecration.

May this great people make and seal this day a covenant of service with our fathers' God; for in His service is the perfect freedom. May it ask for the honor of standing out among the nations of the world as one that serves the sacred cause of righteousness, peace and justice among men.

Lastly, we whose privilege it is to be present here are called above all others to follow our king in the service of his people. To us in our several degrees God has entrusted gifts of public responsibility, influence, experience. Let us consecrate them this day to God and king, for the service of this land of our fathers, this Empire of their children.

We stand at the threshold of great and far-reaching changes. The cost of service may be manifold sacrifice. But there is one thing that abides unchangeable: it is the claim of our Mother to the loyal devotion of her sons and daughters.

Let us meet the unknown future with the high resolve that, whether here at home or in the new lands across the seas, we shall be found, please God, among the people as those that serve.

Wherefore to God and king we offer that homage which to each is due—"Faith and Truth we will bear unto them, to live and die. So help us God."—*London Weekly Budget*.

W. T. STEAD ON "EMPIRE OF PEACE."

"What went ye out for to see?" was the question asked of those who streamed out into the desert to see John the Baptist. "A prophet," they replied. "Yes," said Jesus, "and more than a prophet. For this is he of whom it is written, Behold, I shall send My messenger before thy face, which shall prepare thy way before thee." A similar question and a similar answer may be given this week concerning the Coronation. The thronging millions who have choked London streets all the week, what went they out to see?

"A king. Yea, and more than a king." For the central figure in the great pageant is more than a king, more than an emperor. He is all unconsciously to himself a divine messenger sent to prepare the way of the coming of the Prince of Peace.

This is no mystic saying, incapable of being understood by the man in the street. It is a plain statement of a great outstanding political fact. King George is a king of a different kind to any of his predecessors. He is not so much king of Great Britain and Ireland as he is king of the Britains beyond the seas.

He is the only king who has seen the Dominions. He is the only king who will hold his Court in each of their capitals. He is the only king who realizes that the center of gravity

in the British Empire is shifting, that the colonies are the coming force, that our future lies not on the sea, as the Kaiser says, but over sea.

All this may be admitted, but how does this make for the coming of the reign of the Prince of Peace?

The colonists, it will be objected, are often very jingoistic in their sentiments. They have made wars in Africa, and they may do so again. That is true. But the importance of the shifting of the center of gravity from Westminster to the outlands, of which movement the king is the living sign and symbol, lies in the fact that it coincides with a change in the constitution of the British Empire which will facilitate the coming of the World State or Empire of Peace in which armies and navies will only be maintained for purposes of police, and where all disputes will be settled by appeals to law and equity interpreted by courts of justice or of arbitration.

The evil dream of transforming the free independent nationalities which make up our world-wide dominion into a cast-iron, hide-bound military Empire, unified and consolidated so as to enable a greater John Bull to dominate and terrorize mankind, that dream has vanished into thin air. The Imperial Conference has enabled us to see the Empire as it is and as it is likely to be. The British Empire is like a picture in a dissolving view. It is gradually melting into another and more brilliant picture, the Federation of the World.

In the Royal procession through the city on Friday the first place is given to the Colonial procession, and the first place in the Colonial procession is rightly given to the two great premiers of the two greatest of the British dominions, Sir Wilfrid Laurier, Prime Minister of Canada, and Mr. A. Fisher, Prime Minister of Australia. It is these men who express even more clearly than the king himself the true significance of this Coronation. For these men have cast the die in which the Empire of the future will be moulded. They have destroyed the jingo dream of an Empire of concentrated naval and military might tied together by tariff bonds and constitutional ligaments, and they have substituted in its place the conception of a federation so loosely united by ties, so elastic that they can be developed without difficulty into the still vaster fabric of a World State or Empire of Peace, in which the British Empire, the American Republic, and all the peace-loving, law-abiding states of the world may find a place.

This issue of the STAR OF THE WEST is a combination of issues—the Persian section combining issues Nos. 6 and 7, while the English section combines Nos. 7 and 8. A series of difficulties has made this procedure a necessity. We trust the friends will accept this solution of the matter. Our Persian section contains:

(1) Arrival of Abdul-Baha in Cairo, Egypt; (2) editorial on the subject; (3) poem celebrating the Feast of Rizwan and the freedom of Abdul-Baha, by his honor Andoleeb of Shiraz, Persia; (4) portrait of Mr. Hooper Harris, of Newark, N. J., and a short sketch of his services in the Cause; (5) translation of an interesting article which appeared in an Arabic newspaper, *Valley of the Nile*, published in Alexandria, Egypt; (6) STAR OF THE WEST'S appreciation of the above article; (7) portrait of Mr. William Hoar, of New York city and a short sketch of his services in the Cause; (8) recent Tablets in regard to Abdul-Baha's coming to America; (9) future results of Abdul-Baha's trip to Egypt; (10) table-talk by Abdul-Baha to pilgrims from Persia regarding the future of Persia and the power of the Word of God; (11) Dr. Zia Bagdadi added to the editorial staff of the STAR OF THE WEST; (12) portrait of Mr. Howard MacNutt and a short sketch of his services in the Cause; (13) letter from Moneereh Khanum, of Teheran, Persia, regarding the opening of a new school for girls; (14) STAR OF THE WEST thanks her for this great service rendered; (15) the arrival of Ghodsia Ashraf Khanum in America and her reception in various cities by the friends; (16) portrait of Ghodsia Ashraf Khanum; (17) Tablet from Abdul-Baha to the women's Bahai assembly in Teheran, Persia, giving clear commands regarding the education of girls.



علیخان محمدی قدس سره

در آینه چند نفر از آنها را محض تحصیل ممالک امریکه بفرستیم تا در آن
دکترانی را که این صنعت باز شود و رفعت را نادانی و بی علمی و بی
پیری زبان ایران گویند و بنویسند

تجربه انیسله تا زنجی و هزار آن برای آینه بسیار است
دقیقه این واقعیتین حاضر سید که اگر چه خزان ایرانی ماهی
باز در آن رابطه و محاسنی نمایند ولی چون موقع برسد با سلطان
امض و رؤسای علم بخوبی متوجه ساختند و در نهایت
و قار و ست و بدون کم و کسر در دست و پا حجت و کماله نماید
چنانچه گزارش با چشم دید که چگونه قدس سره خاتم بافتند که این مملکت
حکمت نمودن و پس از چند دقیقه کل را شسته و در آن نمودن بکوت گشت
بر بیانات رفیع او میدادند این نیست مگر آن بجایست جلال نظر
الهی و بزرگی جلالت شمان وطن ما که امید دارم روز بروز در شاهرا
ترقیات کاملتر می نمایند

یکی از مقامات قدس سره از این ضیافت بسیار با شکوهی بود که باقی عید
قدس سره در سینه خاتم داشتند و آنرا نیز تسویه داشتند و در فرام
آوردن این ضیافت کمک و نمایند نموده و در آنجا عجل که باقی عید

ترتیب شد بود حاضر شد قدس سره خاتم را به میهمانی میفرستادند
نمودند و ایشان برای حضور در آن میفرستادند و باقی عید
حجتی که در آن روز بودند پس از اتمام پروگرام موسیقی که با بر سر
این فن شریف در آن شرکت نمودن فرستادند و در آنجا
حرف شد در همه گذشتند و از او استنکین بر خود بنور و از آنجا
پس از برگشتن و کماله حرکت نمودند و در هر جا دست است
ایشان را در نهایت احترام و جدل پذیرائی نمودند و در اجرائی است

همان نود و سی ساله بودند و کجایم از سید که قاضی الحی است
سخت نمید که ایشان با علی درجه رفعتی و علم و معصوم فرمایند
و در نهایت جوانی و خوشی نائل بمقام صمیمیه خود گردند و چنین
جمع بهایا امریکه بکوت و یک قب در دست ایشان
مملکت خوش آمد میگویند . نفقه را در سینه خاتم بپایان بخند
سرسر که زنی است بسیار با حجت و روحانی در سینه کاغذ
منزل دارند و از قدر معلوم است چهار سال در آن شهر مشغول
تحقیق علوم دینیه شد پس از آنکه دیدیم در خدمت نمودن
ایرانی حاضر و همرا خواهند شد

لوح مبارک باقی خزان این سبب از طهرات
طهران اعضاء محفل روحانی را در حسن علیهم السلام الهی
ای که در آن مجال الهی نامیده باشد و از آن است آن سطور در فرود
حاصل گشت آنکه در آنجا سخن گفتند که در سینه خاتم
و در نهایت برداشته و در گفت و گو تربیت اطفال باشند اما این محفل
باید روحانی باشد یعنی مذاکرات باید میان جمیع باطن و بر این
و اعجاز و ادراک ظاهر بر طبق حقیقت باشد و هم چنین آنچه
تربیت نبات و تعلیم علوم و ادب و حسن سبک
و حسن اخلاق و عفت و عفت و نبات و استقامت و قوت
و عز و شجاعت و ادب و منزل و تربیت اطفال و آنچه
از لوازم و ضروریات نبات است تا این نبات در حوض
محاللات و بحر حسن اخلاق تربیت شد و فیکر آنهاست
گردند اطفال خوشتر با حسن ادب و اخلاق از حوض تربیت
نمایند حتی آنچه بجهت بدن و قوت نبیه و حیاست اطفال
از عرض اراض است تحصیل نمایند و چون کار چنین حسن نظام
باید هر یک از اطفال نهال بهیال تربیت الهی باشد
و فیکر الهیه را الهی را ع

و قلوب بعض را جلب خواهد کرد و در آن مکتب هر طایفه را بار و بار با جمعی موافق می آید دستور العمل بدینست که از اینجا را بشنایند
از مظاهر شرق و غرب آمریکا یک مکان به شود و شرح بعضی از مفاصل
مفوقه را بمناسبتی عرض نماید .

بخش باختر
نجم باختر از عجم قلب است که منزه خاتم را تحیات و استوان محمیه
و این آن را بر این نخاج و فلاح عظیم حرکت و آیت بنیاد و سروریم
که این حرکات علیه و این بجان های تریجی از آن غاشی شرق
ظاهر و هویداست و امید داریم که اسس مدرسه تأییدیه لازم
بروز قائم تر و مستحکم تر گردد و از خزان وطن عزیز را در تربیت و تعلیم
علوم و فنون باطنی درجه شرافت الهی ترقی دهند امروز در
در ایران مدرسه نبات زیاده تر مفتوح گردد برای استقبال
خوشتر و بهتر است و سبب امیدواری وطن پرستان سیر در
مردان باید آن را در این مسئله بسیار کمک نماید کنند و
نشان بنفشه باید این مطلب را بهجت زیاده بدهند و دست از
الکار ترقی خزان را در خود نگه دارند و بیست حجج اشکال است

از جمله ی قدوم سنی کنند و در ایجاد مدرسه جدید
کس مبلغ نمایند بل سیموی الذین یعلمون و الذین لا یعلمون
لایزالن جانان بقدرت و قدرت و توانند و توانند آن
خاور مشرق و در تخلص و شوق آن خاور روحانی در هر وقت
جانباری جزایم نمود مطمن باشند!

و در درم حفره علم و معرفت قدسیه خاتم باالات محمد
در سوم ماه چون استراحت قدسیه خاتم دارد شهر نیویورک گردیدند
دوستان انهرالین از ملاقات نمود ضایقت و مسهلهای
برای آن فراهم آوردن میگردید و راحت بجای آوردند و
بهر آنکه سلی گوید که بی اندران خدمت نمود و این فراوری
نماش با فهای عجب و غریب بود در ۱۲ جون خادم در
شد که در کنفرانس اینجین بریتن ایران و آمریکا که در خوا افتخار
حافظ گردید . چند نفری از دوستان ایرانی و آمریکائی در محل آمدند
آمین این دفتر عزیز را استقبال نمودند و اظهار سرور و دراز دید
ایشان کردند . سفر علی حفره قدسیه خاتم با مریکای کلی
همه در این تری و تجدید ایران محسوب خواهد شد این خزان
حفره خانه که قریب ۲ سال دارد و از اهل طهران است

از خزان تربیت شد ایران است و در تری و تری
انگلیسی مهارت نامزد دارد چون این دفتر را آگاه اول خزان
است که در نهایت حرش و قوت را شنید را کاندکداران
در میان مردان داخل گشته و برای تحویل علوم و فنون و مهارت
و مهارت سفر بر او را بر خود قبول نمود و با مریکا شریف
آوردند و لهذا وجود آن در اول کنفرانس بین ایران و آمریکا
بی نهایت پر توجیه و با ثمر بود و سبب جذب و اشغال قلوب
حقارک گردید و چون در جدولی آن جمیعت قیام نمود و سبب
فیض و منبع انگلیسی بدون وقفه در دست شمر و روشن گشتند
حقارک گردید و این اعتبار بر تحسین و تاجب گشودند و هدای کف
زدن آنها این تالار بزرگ را چندین دفعه بزرگ این بودند
هر قدر از نجابت و وقار و بزرگی نفس این دختر ایرانی تعریف
نمایند قدم عاجز و زبان قاصر است بهیچ وجه نمی توانیم
این دختر با علم ایرانی در این مکتب تار بود و عقلمند و همیشه مردم را
در باب نشان ایران از هم گفتم و دیماه می می راه انداخت
و قرن جدیدی افتخار نمود چنانچه ملاقات مصلحت در جرائد بود
در باب نشان را با هم ایران کند و کل شوبه بگفته برادری و وطن
پرستی و ترقی خواهی اوقات . مشرت و دانشی و تحیات این
بنقطه رسید که جناب سکتو کتاب پرزیدان تحت رئیس جمهوری
امریکا و عیال محترمشان ایثان و دیگری را به جشن بشک
نفسیه و عید گرفتند و این جشن با دگاری سی سال بیت و پنج
عده سی این بود و در تاسع آمریکا و ضایقهای پرزیدانهای
قبل مثل و مانند شش جبهه شدند بود . تالارهای قصر و مانی حکومتی
و در قتهای بعد قیامت سبز و خرم و تالارهای غرض با تیران
بزرگ جاهای تورا لکریک و افانوسهای رنگارنگ جای پخته
مرتب شده بود و موسیقی با ضایق و جلی بطریقی که در گنجی قصر ریان
و با بهشت فضا بود . چون از در قدسیه خاتم در جرائد افتخار
بودند و از کمال و نجابت این آگاه شده محض ملاقات
با رانها اوراق دعوت رسید و در وقت ملاقات دوست
دلان چه پرزیدان و چه عیالشان احوال پرسش نمود و دل را
لادود و با مریکا امنیت داشت گفتند و آنها قدسیه خاتم
اول دختر ایران است که در قصر سلطنت جمهوری آمریکا داخل شد
و با رئیس جمهوری محبت نمود و با دراز و امنه با قدرت متحد
سخت را می نمود

بخش باختر
نجم باختر از عجم قلب است که منزه خاتم را تحیات و استوان محمیه
و این آن را بر این نخاج و فلاح عظیم حرکت و آیت بنیاد و سروریم
که این حرکات علیه و این بجان های تریجی از آن غاشی شرق
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علوم و فنون باطنی درجه شرافت الهی ترقی دهند امروز در
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خوشتر و بهتر است و سبب امیدواری وطن پرستان سیر در
مردان باید آن را در این مسئله بسیار کمک نماید کنند و
نشان بنفشه باید این مطلب را بهجت زیاده بدهند و دست از
الکار ترقی خزان را در خود نگه دارند و بیست حجج اشکال است

از جمله ی قدوم سنی کنند و در ایجاد مدرسه جدید
کس مبلغ نمایند بل سیموی الذین یعلمون و الذین لا یعلمون
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اگر ما ایرانیان چنین دختران باهوش و مفلح داریم خوب است

سواد مکتوب نیزه خانم در باب تأسیس مدرسه بنات
ردز افتخار مدرسه مبارکه تأسیس

نجم باختر

آنکه در مقام شکر دبستان عالی باسم دبستان دوشیزگان وطن تأسیس
بجست علوم باز گردد لهذا بجهت راندن عرض کردن تأیید بدین
ترتیب اولاد مبارکه که الواح باقی حضرت ایدادی ع. و اصول بدین
دینی از الواح بنویسند: در خصوص مدارس شما ایدادی باید که
تدبیر امور را با شما مشتمل نمایند. و لوح مقدس باقی را محفل روحانی
و اما در محفل که سواد آن انقاد میگردد شرف اصول بدین ترتیب که باید
تدریس داشت و این کینه را ع. و انصاف فرموده و دستور و قبول
تمام بدست دولت ما لایق به ترتیب و تدریس مدرسه مبارکه بنات
و در آن قیام نمود و بطریقی اسبیه شریفه را در نهایت طلاق و تشریف
مبارک نمود که در هیچ مدرسه از مدارس طهران چنین اسبیه نیکو
تدریس نشده است تا روزیکه تعقیقه مبارکه رسیده فوراً خود فائده بنای
گرایش در محفل گذشت و جمعی دیگر را هم گردش محفل که بدین
نقطه از نقاط شهر خانم عالی فائده اسبیه را نقل نمایند انچه مکتوب
گذشته است هر چه بدست و اول مرتبت که به شدت کل بهترین نقاط طهران
از حیث آب و هوا و امنیت نزدیک بیت مسکونی خانم بزرگ
حضرت الدوله که شش بر دودست عمارت عالی است بدست
مالکه و به اجازت زیاد بود افتخار شد مکتوبه علی الله بر دودست بنا
نمود مکتوب برای مدرسه دولت دیگر بجهت حضرت معده خواهر راجا

اهل امکان طرا در اهتراز و بهجان و بکوفه فیض یکسان برای
و نسوان در تفریح و تفهیم است اقلیم باختر خاور باین بعد فانی
و بهت صورتی حکیم یکایک و یکستان فائده و شرق و غرب که
مانند شری و غرب است یک شفعه از رضوان گشته
در خصوص جوهر علم و معرفت و بهیک ترتیب و بهر دو جانم
که بجهت معقول مدرسه بنات انتخاب شده مردم نموده بودند چون
قریب دو ماه قبل لوح مغنی باقی را این کینه از مکتوب فضل نازل
بعضی فقرات آن که راجع باین مقام است نقل نمایند و در تقاضای
و نا دوشیزگان در کتب و مدارس و فغان ترتیب نشوند و تقاضای علم
و معارف نمایند و تحصیل و صلاح لازم میکنند و ترتیب البته
ترتیب نشوند حال انتظام یابد زیرا روزی که این بنات آهسته
گردند و اول مرتبه اطفال آهسته که تأسیس نشانی در طینت یو کال
نمایند و توفیق و تحصیل بکمالات نمایند و آداب انسانی بیاموزند
و از رذائل خیر نمایند و بعد از ثبات و تحصیل شفاعت و تحصیل حرفه
توفیق نمایند لهذا بدین نهایت اهتمام را در ترتیب بنات کرد
این سلسله بسیار مهم است
لذا این فائده علاوه بر مدرسه محترمی که بنیادهای سال گذشته
برای ترتیب و تعلیم بنات بنی پدر و مادر باز کردن بود قصد نمود

که شرق را بنور جمال خود منور خواهند کرد تا در جبه مدرسه منزل
عالی داشته راحت باشند و صحن در دد منزل خودشان از نزد الهی
فرمانند این فرزانة انوار خراب لایزال لغیر علیهم السلام عرض
میشود و بخوش نسی داد که خطه جلیل در شمس با اکلیل نور شسته و افغانی
کافی کرد مقابل انظار در دهر نقطه این محل نصب نمود
ای آنکه بخواهند نموده خیر لازم باین مقام مقدس در دانش و علوم
زبان حال وطن گوید اسلام ملک زلت خیر نزول قدمت خیر قدم
و در روز یکشنبه دوم ماه اعضاء روحانی تعلیم روحانی و اصلاح و محفل
مرتبه و کینه مدرسه مبارکه ترتیب را با جمعی از اجباء دعوت نمود
شیرین و جای با نهایت شوق و شور و عالم فرخ و سرور میل فرمود
و دکتر نمودی بهیچ کلاب ان و دکتر کلاب و مس استرین از حق
فائده اظهار افتخار نمودند و تا غروب احباب دسته دسته تشریف
آوردن ترکب میفرمودند فی الحقیقه بسیار محفل روحانی و ترتیب
نموده داشت
محمد رفیع خانم امید است پس از چندی حرکت فرمود انقب فائده
نایب الزمان شوند
عرض دیگر چون بهیچ اسم شعبه مدرسه ترتیب را بنماید که گذران
شد اگر صلح است و موجب رفیقت این مدرسه در انظار خواهد شد

گفت خبر همه ذلیل تر شوند و مجبور بفرار از اوطان خود میگردد
 نمود و دغا آخر رسید که بنام منوین لا بعد از آنکه سبب ایام
 ذلیل و خوار شوند گشت از غیبت ایلان با و میگردد یا در سفر تر شوند
 گفت خبر سفر تر میگردد بعد سلطان گفت ای ابو سفیان
 شرافت بزدی زود تسلیم او شود ابو سفیان گفت چرا آقا و این
 ایضا است ایضا نیست سفلی شود سلطان گفت مرد کنی نمی اگر
 سلاطین مرا حواری است گفته باشی تو تمام قایل بجایگزینی
 من و قیصر و ام هم باید بزدی تسلیم او شود و آقا و ما تسلیم خود را
 خواهد کرد . حالا آقا ندای یغی چرا گویان با امر الله تعالی می باشد
 بنامند و ایان یغیهای حرارت در مقابل یغیهای خدا کار می شود آقا
 ببرد حضرت محمد ص معادست قوم فرشت و یهود را نمودند و یغی
 و خنده شدند و هزار گارگ را کردند و اما معادست با تمام عالم
 یکدم و انوار ملل عظیمه در آراشت ان ویدیم هر یک از یغی
 های ما بعد از آن یغی های حضرت رسول الله ص و تب و تعادل با
 دارند تا هر سبب ثلوثی و قدرت نفوس نقش خداوند
 نقش خدا غریب است آن یغی های اذکار یغی های
 اگر چه من ضعیف ولی بنم قوی است قل سیرانی الارض کیف کان
 عاقبت یغی های هر یک از آنها سبب است کنند و در وقت
 نفوس انداخته و از افواج معنوی و در دایمی شکست خوردن و نفوس
 می بیند که یک جامه مشرک باشد افان و کسوف سبب در کنای
 غیبه مستون در رفعت و بجا گشت اکون افان و دگر در زمان
 یکسوف نرفته و آقا در خبره بخت و دگر بختی سگرمای خود و کسوف
 موجود احوام و قبول فاعله موجود وید آنها می مناسقه و بجا دگر
 با حاتم محسوس است اگر بخت و نظریه است ناظر دارند غمت
 آنها شوند و بنم که با قوت الیه هیچ قوه معادست ننموند خدایا
 لکست هر دم من در جواب



"What the World is like in the Present War - Now"

جانب ستره تبار و کمالات یکی از متعین عالم دنیا فوج بیان
 اهلین و انان امر حضرت امام الله در ملک امریک از چهارم
 سال کی یونش باین امر شد همیشه مشغول به تبلیغ بود و نفوس
 زیادی بواسطه او در معرفت چنان داخل گشته اند در ترجمان
 و حج البیت و سائر الواجبات ترجمه را در آن انگلیسی گشتند
 و در برادران مهمان نواز بود و بان منتان بر وجه مادران
 باز بود است در عشق که حضرت امیر زاین انفسل بود و
 پس از توقف چندین سال در امریک و انجام خدمات زیاد و علم سفر
 شرق نمودند باشت را به و عیال او و چند نفر دیگر از بهائیان هم سفر
 شد و بگو حضرت مولی الوری مشرف گشتند جانب ستر
 کمالات در این چند سال اخیر را با بر این خیال بود که چند نفری
 از یاران ملا جمع بنوی و با آنها سفری به هندوستان و ایران
 و سائر بلاد شرق بنمایند و اما امید جهان است که بزودی
 با انجام این خدمت عظمی متوفی و متوفی کردند زیرا در این یوم هیچ شی
 هم تر از حالت امانی شرق و غرب نیست اغراضات با بر طرف
 می نماید روح بخت در آفت ایجاد دینکند الفت و موالت روح روح
 میگید انی افکار توسعه می باید شمس و نجوم حقیقت طلوع
 بنماید خاتم دوری و بیگانهی نقش میگردد وحدت اصلی و وفات
 معنوی ظاهر میشود پس هر قدر رفت و آمد مابین دوستان
 ایران و امریک بیشتر گردد امید اتحاد بشیر بیشتر قوت خواهد
 گرفت و ضمیمه و نفعه کامه در صدور زائل خواهد گشت و اطفال
 اعفایک عالمی بعبود خواهند گردید

جانب دکتر ضیا افندی بغدادی نایب مدیر بزم باختر
 چون الان باختر بزم در توسه یافته و درین اوقاس امور است
 آن از قوت یک نفر خارج گردید لهذا بر حسب لیاقت نفوس درست
 روحانی و اخوی معنوی لای دکتر ضیا بنایب مدیری است
 از او برقرار گردید و اما در نهایت سرور وجود در مقام وجود
 محترم این سزا بر شستن و قاضی شرعی خود متوفی بنایب در جاک
 اجای خاور باب سراسر افکار می باشد را به باز نمود و
 هر جهت این ترامهد و اجرات خدمات گوناگون است امر
 بنمایند تا سال بسال این جریله ترقی نماید

بنوع انسانی در پیگاه حضرت الدرباب خوانیم



و تخلص عباس آندری از صفای سخا حاضر شد لکن چوری و انحراف از نظم
 که جهت خریدن گندم آمد و مقدار سی هم گندم خرید و بطرف جغتو
 کرد و متصل از جغتو کار و از کارخانه حرکت بود حضرت سیدان
 اصرار نمودند که حضرت عباس آندری بکشی نشیند و طرف ایوان
 تشریف ببرند و این اصرار حضرت بهجت این بود که گمانی نداشتند
 ولی حضرت او را با کرد و قبول نمود در حالیکه میفرمود دوست غیلام
 که مردم بگویند این شخص مذنب بود و محض خند می از کارخانه خویش از
 صفای خود فرار اختیار کرد و بهما نوقت قلب مبارک تصاف
 با دومی نمود و فرزند سیدان زمان از آدای را بر زودی بیارت داد
 در راستی خبر و حدیث قلب صدق و بیعت است پس ناگهان پیش
 استبداد در توجان و با فطرت و در بر عدل و داد بجای او بر پا قائم
 گشت در صورتیکه سه روز بیشتر نگذشته بود
 دوستان حضرت عباس آندری از ازال ایالات شجاع ابریک
 اهرامی کنند بنشیند و زمانی او بان صوب ولی حضرت از مکتوب
 که بر سر و طول راه و برنجی از تنهای سوغات میفرماید و این نکته شهرت
 گرفته است زت نخواهد بود و دیگر آنکه سی می شد که امر از کجاست
 دوستانش که از اطراف نظر مسر برایشان می آیند اعدان شده اند
 که بهجت بیارت و بیاداشتن مراسم عید مبارک مولدی بزرگ بودند
 حاضر شوند و خداوند این عید سعید را بر جمیع آنها بجز و برکت مبارک کرد
 آنجا که این شخص جلیل عظیم ایشان و عید عصر و فرزند زمان است
 استحقاق همه شتم و تفرقه و تجلیل و احترام را دارد و در کار مثل غریب
 شرف محاسن خود و بهجت فصلهای طبعی خود که هیچ عیبی و نقصی در آن
 نیست تجلی میداد خود کرد اند است فبحان المعظمی انسان
 الزام عید عن جدارة و استحقاق لائمی مکان پیمانه لائست
 (امینی) کامل دیاب رمل لایسکندیه فی ۲۲ مارس ۱۹۱۱

جانب ستر و عظیم هواری که اینها بیان محترم امریکا که باجل
 در طریق این امر عالی که خدمات ایشان نمود . جانب
 مستر هور در ۱۸ اکتبر ۱۸۹۳ مسیحی در سیکاگو این نامه
 عظیم را شنیده و پس از تحقیق تجسس کامل قبول میفرماید
 در ماه می ۱۹۰۱ مسیحی بارض مقصود نمود و دو هفته در حضور
 حضرت عبداله با شرف گشته و باران شرقی را ملذذات
 میفایند . در ۱۹۰۱ که بهائیان محبوب در شهرهای متفرقه ایران
 برنج و غلب گرفتار بودند و از دست دشمنان بی رحم جاست
 شهادت میسر شدند جانب ستر را به از جانب بهائیان
 امریکای متکذبات و غرایض حضور اعلی حضرت نشست
 ایران نمود و برای برادران و خواهران ایرانی عدل دادند
 خواست نمود و از روز این شخص معظّم کبی از ازال دستداران
 ایران و از جهان ددل حاضر است که برادران و خواهران
 شرقی خود را خدمتشان نمایند . چنانست را به
 مس هور هم بگذرد مبارک شرف گشته و همیشه بخداست
 امریه قائم در دفتر نفحات سعادت

نجم باختر
 باصفیات این جمیع را منتقل از ترجمه مفصل قبل تر نموده ام تا این
 عنوان و ایرایان که ایمان باین امر مبارک ندارند خصوصاً در بیانات
 داشت داشت آن قدری غرور و تاش نمایند و با ندانند از لغات الهی
 از حضرت مهاباد الهی و در گذرد و بدانند چکار از مرد در مکتب
 و دیاری لوایح و نظریه را فرارسته و در روز بروز دانیان ارض را بلای
 خود جذب نمایند روزنامه های مصر در این ایام دارای مقالات
 بسیار بود و در او هم رفته جمیع در این اواخر آن بنمید و نشانده اند
 ولی فی الحقیقه مقالات فوق مجید است جامع و مانع و قابل ابره را بدین
 شیرین از پدری را شنید ولی فضا به سخن در می نمود . ما جانب
 کامل دیاب را از جانب بهائیان شرق و غرب عنوان و اعفاء اذعان
 نجم باختر خصوصاً که دشمنی نمایم و طول عمر بقای خدمات ایشان

بهائیت مقام وحدت و یگانگی فیض است و تعالیم دین بهائیت
محو کردن راههای تعقیبات دینی و جنسی و وطنی است و گمان کردن
طریق راحت و آسایش حقیقی و آسایش نمودن امور معنیه و دنیوی گمان
دینی و آنکه صاحب جریده الهیه نیز ذکر کرده و از فقراتی که جریده
مؤید مرابح تحت قلم خود مستخرج میدارد این است که میگوید پس
روزی در خدمت این شخص بزرگوار پدرش علیه السلام در محله طایفه
میشور کردم و در خدمت آنحضرت از من سئوال فرمود که من این
مدرسه است از او هر چه معلوم و فزون یافته و معارف صحیح را بهمه
علائقه من دون تیز و مدخله جنس و دین تعلیم میداد چه که بتعالیم
آنحضرت غیر از علم هیچ راهی نمیباید ناگاه و بجا از پیوستن او بر آن
و سرور و لذت و شوق از جهه مبارکش ظاهر شد پس
مکاناتی تلفظ نموده که از آنحضرت شنیده بودم و در آن
در محله آنحضرت ساکن بود و در بارگاه مستقیم دعا و شایر بود و آن
و اگر که آنکه من حرف بپرستم که من تمام پس فرمود که در زمان
گذشته میان آنالی صفا چشم و چشمی که محبت و دوستی و فدا
برقرار بود و بیکدیگر خدایند و لب و دود و بخش (یعنی که خدایند)
و نبی (یعنی بزرگوار) این از بدعت و خوار کردن کرد
و این بخش و بخش مابین این برادران سابقه رنگ ایضا
و تقوین نمودند و خدمت حای و عدالت مقام محبت را
گرفت و در عهد این دو جهان کلمه مسلم و غیر مسلم شنیدیم من عرض کردم
این بخش نبی کی بودند پس همان و فدا و مکنه که عادت نبوی
ادست فرمود این دو ملتی و سلطان بودند و بعد بمانند فرمود
یک شخص باطنی و ادب و رحمت کرد احدی از طرف سید
دفع او را در فرستادن خود قبول ننمود و ما از فرستادن بود خواهش
نمودم از شخص کشیش و با و گفتم که من یک قطعه را از فرستادن
خودان بکشت تو جدایی کنم تو در از را دیو از بخش این بیت بماند
را در اینجا دفن کن از این عالم بخواهی و از میوه که این شخص خلیل
بزرگوار کثیر الشایع است و امور آن را خلیل سهل و آسان
میگرد و سخت گیری نیفزاید نیکو مقصد و خوش عقیده است و
نست که کتاب و الدبر بزرگوارش حضرت بهاء الله که موسوم بکتاب
القدس است مملو از این قسم تعالیم طیبه است که هیچ این تعالیم
انسان را به نصیحت و بزرگوار می دعوت می کند و چه قدرتی یافته
شیرین است دین و آسایش نصیحت و بزرگوار می که پسند طبع علوم
ایل عالم است
یک نفر از کتاب و نویسنده گان مجله را از کتاب القدس

در باقر جریده مقتطف ذکر و درج نمود و اینک این است «امن در کتب
القدس نگاشته اند و آن همان کجانی است که حضرت بهاء الله پس
طایفه بائیه تعالیم خود را ذکر نمود (در اینجا شخص کاتب بائیه
دعا بیه خصلت کرد) و این کتاب را سید توبانی دروسی که خط
طولانی در بلاد ایران اقامت و مشغول خدمت حکمران
بود در عینه بطریق بویغ خراج او را علیه امپراطوریه بدو رسان
دروسی طبع نمود و من در آن کتاب اقوال و تعالیم بسیار یافتیم
که نقل است بر اینکه طایفه بائیه دعوت ان بقانون بیشتر از
همه مذاهب است و حضرت بهاء الله استقامت این بر
عبدالمجید خان تا آخر مطالب که شخص کاتب از زبان ارباب
که بنفهمانده بودند و قاری بنماید که حضرت بهاء الله فرستاده
او علاوه و قصه مبادی صاحب و مقاصد طایفه او سهرت و آن
و این که صاحب جریده الهیه در وصف و گفت عیاس اندکی
و همه طایفه بائیه ایشان بقول صواب فرمود و در اینجا که
از برای او ایضا و پروانی در همه شهرهای ایران و هندوستان
نیکو ادب و امریکای متوجه و نیکو بهایه شمار می آیند و این کتاب
صد جلد است و تقدیس حضرتش را توفیر و احترام مینماید و همین
اسب دشمنان او شهرت دادند و آنچه را که شهرت دادند و نیکو
پس بر باقرش جلس شود و بنویسد شخص بزرگوار و طایفه
شیرین سخن را که مانند مغناطیس جناب نفوس و ارواح است
و میل مبارکش تمامه بمنزله وحدت نفس است و این
منزله در عالم است مغناطیس و جذب و جود است در عالم
اعتقاد دینی تا آخر آنچه را که نمودم از انفعال و تضاعف او در آن
تا اینکه برسد بجا نیکو بگوید و بار باقرش مجالست نمودم
و در محبت و ادرا خود بخاطر و ادب و سیر و مرحوم سید جمال الدین افغانی
را در احاطه فرمود بمواضیحه که آن حکم بود و در جاذبیت او نمودن
مستعد را آنکه حضرت عباس افندی مجلس بیشتر است
و گوش سخن می طبعین خود بهتر میداد تا آخر مطالب که در وصف
اصول این بزرگوار و آنچه در مابین ایشان واقع گردید از
مقاله نیکو مملو از علم و حکمت بود و ذکر نمود و من در بیان مبادی
و جزئی حلقه نمودم زیرا اظهار همه مبادی صاحب و دستمخال
در بزرگوار می و در ابعث مقاصد خبریه او مورد تحویل است
و جریده وادی آدن گنجائش از انظار
و شخص نیکو خواننده این جریده مبلغ توفیر و احترامات خلق را
نست بر حضرتش و مقاصد طایفه اش و تقدیس از حضرتش

نیز جبریل است مصور بر تصویر عباس افندی موسوم نوادی
 نیل سبطه در اسکندریه تاریخ روز چهارشنبه ۱۲۰۳ رجب القدر
 ۱۳۲۹ و زیر عکس بخط جلی مرقوم

عباس افندی بهاء الله

عباس افندی بجل اونی حضرت بهاء الله بن مرحوم مرزا عباس قلی میرزا
 بزرگ نوری است که در طهران است در ذات داشته و نسب ایشان
 بهائیه میگرد و بر حسب تواریخ بزرگتر ذات محترمی در مملکت ایران بکثرت
 خلعت و تکیه متقاضی آن اطلاع بر طرف زنان و احوال و اقارب هر چند
 و در دهان است احاطه کامل باهم این جد که در رأس عالی ترافعیان اصل
 حاصل نمودم خوانند این جریب انکه بصیرتی دارد در مد نظر از صورت
 صاحب این عکس علم نگار و دانشمند و آنگاه بند سری و کبریا است و علم
 ذات و شجاعت را مد نظر نمایند و این عکس عباس افندی میگرد
 و رئیس بزرگ طائفه بهائیه است که در چهل و سه سال قبل بر داشته
 شده و آنگاه عمر او بالغ نبضت در سال است زیرا حضرتش که
 خداوند بهر مندر فایده لور العبد طائی و اطاب پیش و در مملکت ایران در

پنج جمادی الاول ۱۲۹۰ هجری متولد شد است و امروز هر کس بخواهد
 مسکن بیک کندی بیند او را یک شخص معقول الفاضل خوش بخت و زنده به
 سفید و قدرت نظر و دین است صورت و هجرت خلعت و موافق نزم
 سفید خور بالادی کف مبارکش بریزد همچنانکه این رسم در قدیم بر رسم
 بود و اطاب از فراخ و سبط نیز شامل لباس االی مملکت است و اما
 محظوظ و بهر مندر شدم یکس مبارک است که در این وقت که او شیخی است و قد
 و جلیل هر که از اطاب عکس جایزه و بناموس ترین و اصفا و خود آنگاه نمایان
 و راضی بشود که کت کاسی بر ذات محترمش حدود گرد و گویا منبت
 اورا ترغیب نماید هر مقصود در رسم و هر شامل و مکی زلف و جلال است و در
 جهان الهی بانی و پائین نمی ماند مگر رسم نصیحت و در گورهای و اداب آن
 تا یکس به کاش خوش و در این عکس خود کسی را که حسن اعمال در قدر خط و حرکت
 و افعال خویش را چنانچه تاریخ صادق میگوید مژدن مدخل نماید
 حکومت مستند ایران که به شخص بزرگی از آن خوف و هراس است

بر حسب حسن اتفاق حضرت بهاء الله را به بهر بستان ادره ۱۲۹۶
 طهران تبعید و در اسلام بغداد کرد و مترجم اذ آن ظاهر بود من بهایط الوحدی
 و الهام و بهر ۱۰ و بهایط التجار فی ظلل من الغمام فی ارض من الدراض
 گویند حال بهایط (مقدم) و در آنوقت حضرت عباس افندی یکی شش سال
 بود و در آن سال حضرت بهاء الله در بغداد توقف فرمود حکومت

ایران ملاحظه کرد که حضرات مریدین در دوستان برپا نشد سرودند
 و عقد انصار و اعران و در بغداد اید نمودند لهذا با دولت عثمانی بر تبعید
 ایشان از بغداد و اسکندریه اتفاق کرد زیرا دعوتش در هر دو مملکت لغت
 یافته بود (مقصود این است که سوافقت دولت عثمانی و دولت ایران
 بنی بر خوف و ترس بود) و در اسلامبول چهاره مانند در طرف این
 چهاره متوقف اجدهل و احترام جمیع بزرگان و اعیان گویید باز اینها
 این دفعه حکومت عثمانی را خوف و ترس در می دل جای گرفت باین
 جهت ایشان را با جمیع بستانگان از اسلامبول بادر تبعید کرد و آنرا
 پنج سال در لادن بودند و در مدیهان از هر طرف زیارت ایشان
 میفرستادند خوف و ترس در میان ایشان شد لهذا نایب دولت ایران و عثمانی
 و چهاره متوقف و در میان ایشان شد لهذا نایب دولت ایران و عثمانی
 اتفاق بر تبعید ایشان از لادن بر نقطه مکان نمودند زیرا هر دو دولت
 علم و اطلاع کامل و دقیق قطع حاصل داشتند که حکایت قلعه است
 که صلاحیت دارد از برای اینکه زندان و سجی باشد که هر کسی را
 گوارایی را ترجیح ناکار است و در آن زندانی را می و منعقد و انکار نایب
 چون که هر یک است فاسد الهواد و الهواد قلیل المدور در حسب الهواد است

شهر مشهور است شخص غریب بنیانده زان طرانی در آنجا زند
 در ادره در ترس بسیار است و حق بسبب القصد و کثافت
 میوه انگار و گاهی بهاریک حال مان می ماند
 و از مطالب دهرش جرت انگز قول سک حالیه حکاست که
 خداوند بعد از درود و این اسرار و تحفین و انصار خود و ترس فرمود و در آن
 کبری محاط نمود بهوای کماله طبیب و پاکیزه و کثافت از اصطاف
 تبدیل کرد و حال کماله از بعدای خوش بهوای پاکیزه خاک
 خوش بهوای آید و این قول شیخ عجب بنظر می آید سبحان من
 بغیر و لا یغیر حضرت بهاء الله و در گور حضرت عباس افندی
 در ۱۳۰۳ که حال سبت سال است در حین عکاس و بنمکت
 اطاف حال فرمود و چهار پر است که یکی در آنجا حلت نمود
 و در آنکه از بهر عباس افندی است که قوه مدین اجاء و اصفا
 اجاء است و حضرت کتاب و نویسنده مان جراند در
 شخص گفتندی از این شخص جز گور در آسمان و قار در صحنه جراند
 خوش خط و بحث نمودند در صورتیکه بنیاید و بهائیه بهوای
 و ارتباط و جهت جامعیت متذلل ذوق بین بایه و بهائیه
 نگذاشته اند و این دعوت را شخص ندانند (یعنی از بهائیه
 تبعید بایه می کنند) بهائیه که آنان در صد و گران برانام
 اسرار و خدایه فیضیت و در گورهای چندی بکثرت و غیر

اسال عید ضو ان سلطان عید است
 سرور از این مقدمه کینه زبانت
 کزین غم حضرت عید البهاست
 ایام ضیق و دوری و غارت بهشت
 تا بدیدم روح روشن و بگشت شام تار
 باید نیم جبهه شکسته رزمین
 صد جان فدایم بسکه از چنین
 عبدالمهلک شد از غنای این
 با مجور و ملکات سرکش کیف
 بیرون زین ننگا آمد با اختیار
 در سخن بود بهیاس کاف و جود
 بر سال عید ضو ان آمد و لی خود
 و این سخن برقراری بود و بود
 تا خلع ز دست آن بود با اختیار
 کس در کمال طاعت قیوم خواند لوم
 شد دم خارج از کف این بود و بود
 شد مرغ انصار و از این جوار
 عبدالبها خدض خیر شد بدید
 ایمن نظم و کینه عبدالمجید شد
 ازین نظم ازین نصرت بدید
 مشرق چه غور و غرق بود و بدید
 و الکه چه ماه یافت بر جی در گزار
 با کجایان شکوه و جد است بفرمود
 از بحر بر مرد در جوش و فرمود
 اسکندریه را بغایت نفرمود
 در در چند ماه بفرمود
 شد در راه از قدس در راه بود
 از هر نفس و جبهه ان رسید غرق
 طل طریق کرد و گشتند بس دین
 تا کل شدند دیدم احسان ازین
 کردند در خدمت ابد با خدای
 از آنکه بود دیده از او بدید
 حق را دوست حق را بدیدیم
 هر عارفی ممکن تر خدا رسید
 هر عاشقی بجاغ معشوق خدایند
 هر عاشقی بر جنت او بدید و دار
 از اسکندریه باید بیاضی ماهره
 موسی عهد کرد و توبه بیا هر
 با اقتدار و شوکت و آثار ظاهر
 بهر حالت خلق با نفس ظاهر
 شد موسی بیا بهر بر عرش اقتدار
 بای که هست تاج و توشیح
 بای که هست که توشیح
 بر بست حکم ازین اعلی دین کر
 ازین کرد موسی بلاد و در سفر
 در سر کرد رایت بیا ان استوار
 بر روی مصر بان در جنت نبود باز
 شد ملک مصر از قدس غنای
 اعلان یافت کنعان با هر روز
 بری نماند بکیرای محو ان
 شد یوسف الهی جان بخش این دیار

سفوح صافت بهر صدیق سبیل علم
 بسطی روح تو سید از دخیل علم
 فزون نفس غرق شد اندر خطا دار
 در ملک دزدی پیمان ندای عهد
 از اشد دست قدرت نیوان عهد
 موجود گشت تر و جد از برای عهد
 روشن شد است نفس فخر از برای عهد
 گلشن بهر آسمان دین از برای عهد
 با راقع الهوم و یاکانف الکوب
 با قاضی الخواجه با عالم العیوب
 تا کل کنایه کار و تو فی غافل الذلوب
 هم غافل الذلوبی هم ترا عیوب
 از دخیل کمال کمال برین بدیدار
 ای لافطای خلق عطای تو بیشتر
 شد ذلیب بر دخیل شکست بر
 اورا بجز تو نیست بجای دیگر نظر
 هم از کرم و کل حریرات او گذر
 هم برای بردی جراحات او گذر



جانب ستره هر چه بریس کی از بهایان ناظر
 و صف نه رویه کوک
 این شخص در طاعت کسان
 و اظهار حج و این امر تباد و طاعت
 در این چرخ سال در حضور جماعت و جبهه امر الله
 را بنو له در شمس ۹۰۰ مسج
 سال قبل باشد با بر مبارک حضرت عبدالبها مع ستره مالان و این
 سفری بارض مقصود نمود و پس از رفقای مع چند نفر از اادی امر الله
 مؤمنانستان فرمودند و چندین ماه در شهرهای ان ملکیت غدا
 این بین را بلند نمودند و اهل درینو لوک کحافی است
 چون کمره نار مشغول بر نذر نیت بهشت اهی است

جهدی الدخرد دیگری دود جهادی الدلی مرقوم میدارند و اگر چه از
قرائن میتوان معلوم نمود که کدام تاریخ صحیح است ولی قصد ما از نقل
دو را باینست بختی که معلوم شود که چه یکی از اینها جزئی در آید
سبب اختلافات کلی تاریخی گردد و عقیده و ادراک بیست و دو سالگی
نیز در مشقه مدخل شود که در دفتر از مؤلفین امر و ایادی دین است
کردن حضرت مبارک است و پس از درود بمهر هر دو مکتوبی به خارج
مرقوم فرمود نگاه در تاریخ حرکت فرق میگذازند !! در صورتیکه این
مسئله بود از زمان حال زمان گذشته نبود که کثرت و تردیدی
حاصل گردد . لهذا امید داریم که در آید نویسنده گان کتابت
در این باب و اخبارات حضور در این مسئله وقت کامل بمانند
زیرا امروز هر چه آنها می نویسند در آید موضوع تاریخ امره قرار داد
چنانچه شد

قصیده غزلیه بقلم ارباب حضرت عبداله
الهی در باب عید رضوان بهاس

هو الله قدس الله عظم الله
فخرای گل کشید که بوی خوش از غدار
ناله زار کرد که بوی خوش از غدار
سبیل زخاک سر بردارد و گل زخاک
دور خزان گذشت بهار سپیدم
از معشقه چه دیدید که از غدار
کردن جهان دو اسب ملک عدم قرار
موسی گل نموده بوی خوش
شد خیر چشم ترس از آن روی خوش
بلبل گل سرود که حسن تو پایدار
خوید تا بهر گلستان که خوش
تا بگریم لب لبب گل را طراوت خوش
بنشیند عجب خوش الحان شیر درار
باد صبا میدر افیلان صبور
غلمان و حور سر بر آرد از انصاف
گویند عید رضوان گردیده بهار
بشری که اسم غنچه گل خوش
و چه قدم سمارم قدم
کشم

شمس بهایک بقاشه تاجدار
از شرق ازلان خوش قدیم دید
انگاه از این دو جان بختی و خدمت
و از این نوعش بهر گشتن در خوار
شمس هم نمود زاهی انی طلوع
از لاجت و دو کت با شمشیر فتوح
کامی است قدیم بر آید از انتظار
کردن کتب بعین حقیقت کی نظر
مقصود رسیدن شعبان برین جلوه
برکات جلی نمود آید بهار
ارواح انبیا بهر جدی بودی ادا
بصدا را دیا بهر ناظر روی اوست
کلی بخونده فی اللیل و النهار

بودند برین همه از آید
دادند که کلان جهان سلطه دایره
مقبل شدند و غنم انبا و روزگار
مشافعی که غنم اولی بختی
فرمود و ملت ملک این به دین پیش
نادره بخت اوجان کم شمار
این بیان حکم باین بخت غافلند
از غنم در گریز بی نجم آفتند
از غنم بهر غرض اندر می افتند
یعنی تعبیه لازم چون خلق جا بلند
نموان بر راه دین بر رون که در زب لدر
بالعجب که اهل بهادر بزرگ بخور
در راه اسم اعظم سر دلا جان سپرد
نارنج ناخود و نه شوق گلخوار
ان اسم اعظمی که نهان بود لاف
خود را اندک ظاهر از فضل بر ملل
تا متحد شوند در آید کردگار
بگلایه زمین ملل باید ارتقاء
که نه بانگ وحدت کلی بر آید
معدوم شد عداوت و عقودت زغار
فانی با فصل گل و دهن گل
کشم بر لعل لب و دهن بر لعل
کامین عید بهشت خوشتر از عید سال پار



STAR OF THE WEST

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ODE TO THE FIRST UNIVERSAL RACES CONGRESS.

By Miss Alice Mary Buckton.

[Recited at the Opening Session.]

What Voice is this? What gathering sound
Upon the Great Highway?

A Voice no living ear has heard—
A thousand tongues in a single word—
A dream the poet's heart has stirred
Since dawn of day!

They come! Who come? Listen!
What thund'rous tread of viewless feet,
From citied walls where waters meet,
From isles of coral foam.
From Western prairies red with corn,
From sacred temples of the morn,
They come!

Not as strangers seeking pasture,
Feeding flocks in lands unknown;
But, as elder sons returning,
Led with marvel and yearning—
One by one—
Through the mystic maze returning
As to some ancestral home—
Lo! they come!

For the city of ancient vision,
Her heavenly towers agleam,
Upon the hills hath arisen
The joy of those that dream!
Wide—wide her gate,
And wide her thoroughfare;
And the roofless dome is great
As the open sky is fair;
And the feet of those who enter
No more shall rove!
For the voice that cried, "Let there be
Light!"
Hath rent the cloud of a darker night—
"Let there be Love!"

And the souls of the races rise abroad,
Each from his place,
To meet his Own! at last, to meet
His brothers, face to face!

They come! They come! With simple
hands
And eager hearts that burn!
White and dark their treasures bringing—
Hark to the voice of the children singing
The Song of the Return!

For the West hath seen, in dumb amaze,
The Mirror of a Timeless Face
Beneath his making hand:
And the East, unveiling things that seem,
Hath throned among the powers of dream
The Voice of the Command!

The spangled robe of heaven again
Is hung upon the tree,
To deck the Day of the Marriage Feast,
The bridal hour of West and East,
And the dawn of the race to be!

Hoary-headed, young and old,
Royal-vested, crowned and stoled,
Maker, King and Priest!
Women bearing corn and wine
Lo, they come with songs divine
To the mystic feast!

Their path is the ancient path of pain,
That once the heroes trod!
Their songs are the songs that build the
fane
Unmeasured by human rod;
And the night and the day are one in it
For the world is the tent of God!

And the arching sky this hour is blue
As never sky was seen;
And the living Earth is round today
As never the earth has been.
And the mouths of babes are lisping all
A rune unrhymed till now;
And the world-rose breaks in crimson flower
On every common bough!

Raise the eye of wonder,
Mortals, bow the head!
See, the silent watchers!
Lo, the mighty dead!
Heirs of a single kingdom
They crown you from their place.
O harvest of the nations,
O manhood of the race!

Before THE NAMELESS NAME
Ye bow today;
In penitence and shame
One prayer ye pray!
For long-deaf ears have heard the call,
And lips long dumb have answered all
The holy yea, and yea!
No afterdeed shall e'er undo
This thing that ye have done.
No gathering cloud shall ever dim
The brightness of your sun!
The age has traveled with this hour!
Meteors, bend your starry shower,
For, in the heavens of viewless power
Another star is born!

Children of glory, hail!
On every lifted face
Read the tender light
Of the twice-born race!
Behold the Son of Man
In power foretold!
Behold the sons of God
Made manifold!
Swift Cherubim, unfurl
Your flaming swords that burn,
And hear the children sing
The Song of the Return!

STAR OF THE WEST

Vol. II

Chicago (Aug. 20, 1911) Kamal

No. 9

[Reprinted from the *Christian Commonwealth*, Aug. 2, 1911.]

THE FIRST UNIVERSAL RACES CONGRESS

Held in London, England, July 26-29, 1911.

By Mr. W. Tudor-Pole.

The first Universal Races Congress has passed into history. Nobody, beyond those intimately associated with its promotion, can have any conception of the vast amount of labor involved in bringing such a congress about. It is all very well for a correspondent in the *Morning Post* to scoff at the ideals upon which the congress was based and to dismiss the whole affair as the soppy sentimentality of a few faddists. No great organization working for the regeneration of mankind, that is not based upon the ideals for which this congress stood, will ever accomplish great or lasting results.

Ten years ago the holding of such a gathering would have been impracticable, and it has created a foundation from which to work for future congresses. The immediate tangible results of the discussions may not be very evident; the press reports have been inadequate; and many of the speakers could not be heard beyond the platform. Also it must be admitted that the stifling heat of the hall did not conduce toward clear thinking or debate. Nevertheless, this congress has triumphantly demonstrated the possibility of bringing together in friendly intercourse representatives of nearly every race and religion under the sun, and the spiritual and moral effects of this fact alone can never be undone.

The reception of delegates and writers of papers by Lord Weardale at the Fishmongers' Hall on Tuesday evening was a sight never to be forgotten. Has there ever before been brought together such a wonderful array of workers and thinkers drawn from every country in the world, animated by one great ideal, the brotherhood of all mankind? Impracticable and visionary as the ideals that inspired the Races Congress may be, nevertheless if such gatherings could be held first in one capital, then in another, the risks of great world conflagrations would gradually be minimized, and ultimately war between race and race, nation and nation, man and man, would become impossible. Do not let the promoters of the congress feel discouraged, therefore, by the many criticisms and complaints that have poured in upon them. These will be useful when preparing for the next congress, and the value of their vast undertaking, as a fact in history, will become more and more apparent as time goes on.

What struck one most forcibly, perhaps, whilst listening to the debates, was the fact that the majority of the speakers forgot that they were addressing an international and inter-racial gathering, and spoke as if to an entirely English audience. This spoilt the effect of many papers. I would strongly urge all who are interested in inter-racial problems to secure a copy of the printed congress papers, as they contain some remarkable expositions of international questions unobtainable elsewhere. The publishers are P. S. King & Son, Orchard House, Westminster. I should like to refer in detail to a few of these papers at a later date. Great interest was aroused on Thursday during the discussion on Abdul-Baha's letter to the congress, the full text of which follows:

"Alexandria, May 29, 1911.

"To the President, First Universal Races Congress.

"My Dear Friend:—Your letter of invitation has been received, and I am much obliged for it. It is my utmost desire to be present at such a gathering, for I am thoroughly confident that beneficial results shall surely follow these meetings, and that they

will become the means of establishing friendship and love among the world's different races. Thus the basis of enmity may be destroyed and the tent of unity of the world of humanity be raised throughout all regions.

"I regret much that circumstances may prevent me from attending, but I will endeavor as much as lies in my power to attend. Failing to do so, pray excuse me.

"With a sincere heart I supplicate at the Divine Threshold that this congress may be successful in founding a noble institution which shall be permanent and everlasting; that it may ignite a candle from which a heavenly light shall beam, and plant a tree whose fruit may be friendship, love and unity between all the children of men, so that conflict and warfare may be abolished, and patriotic, racial, religious and political prejudices become unknown. Peace should replace strife, enmity be superseded by love, estrangement annihilated, and unity established. Then what has been spoken of in the heavenly books will become well rooted in the hearts of all, and the glad-tidings of the sacred writings be fulfilled. In conclusion I offer my utmost appreciation and respect to such a blessed congress.

"(Sig.) **ABBAS.**"

The chairman, Mr. J. M. Robertson, M. P., made sympathetic reference to the spiritual language in which the letter was couched, and his remarks were applauded.

[Reprinted from the Record of the Proceedings of the First Universal Races Congress.]

THE BAHAI MOVEMENT

[A congress designed to bring about a fuller understanding between the peoples of East and West would be incomplete without an account of the Bahai movement. In 1844 there appeared at Shiraz, in Persia, a youth, Sayyid Ali Muhammad by name, who proclaimed himself the herald of a great spiritual teacher to come. Sayyid Ali Muhammad, known to his followers as the Bab (Gate), soon became renowned throughout Persia for his eloquence and zeal. In 1850 he was shot at Tabriz by order of the Government, who regarded him as a dangerous disturber of the peace. The movement for religious and social reform initiated by the Bab continued, however, to grow rapidly.

In the early sixties a Persian nobleman, known hereafter as Baha'u'llah, proclaimed himself to some of his adherents as the Teacher whose appearance had been prophesied by the Bab. His personality attracted multitudes throughout Persia, including the majority of those who had followed his forerunner. He wrote that God had made all men as the drops of one sea and the leaves of one tree, that all races of mankind were pure, and should work in harmony together. He foresaw a time when unity would be established between all races and creeds. "Have noble thoughts, healthy morals, and hygienic habits," he says. "Be examples to guide all mankind towards its regeneration, and toward the peace of the whole world! . . . Let not a man glory so in this, that he loves his country. Let him rather glory in this, that he loves his kind! These ruinous wars, these fruitless strifes must cease; and the Most Great Peace shall come."

The followers of this movement underwent a bloody persecution at the hands of the orthodox Moslems, the martyrs numbering above 20,000.

In 1867 Baha'u'llah sent a letter to the Pope, to Queen Victoria, and to other crowned heads of Europe, calling upon the nations to put down their armaments and to cause a conference of the Governments to be held. The letters are matters of history.

The Persian Government, fearing the effect of Baha'u'llah's growing influence, exiled him first to Adrianople, and finally, in 1868, by an arrangement with the Turkish authorities, incarcerated him in the fortress city of Acre on the Syrian coast. During his exile he wrote many books, and his influence as a spiritual teacher continued to grow. His principal works are *Hidden Words* and the *Kitab-i-Akdas*. Baha'u'llah, before his death in 1892, instructed his eldest son, Abbas Effendi, to continue his work and expound his writings. He is widely known by the name of 'Abdu'l Baha 'Abbas (i.e., Abbas the Servant of Baha).^{*} He remained in confinement at Acre until 1908, when he was released under the Young Turkish Constitution. Since then 'Abdu'l Baha has lived at Haifa, on Mount Carmel.

This movement is not to be regarded as a new religion. Rather is it a world-wide recognition of the underlying unity of religions and peoples, and of the ideals of international peace and good-will. It teaches the equality of the sexes, the duty of every one to serve the community, and the duty of the community to give opportunity for such service—urging men of all religions to live out their faith in unity with their fellow-men and show that behind all expressions of creed there is one religion and one God.

^{*}Baha (*Arabic*), "The Ineffable Splendour."

'Abdu'l Baha, now sixty-seven years of age, has written many letters and tablets explaining the teaching referred to above. The present writer recently had the privilege of seeing him in Egypt, where he met at his table representatives of the great world faiths—Christians, Jews, Moslems, Buddhists, Zoroastrians.

It is estimated that in Persia alone there are at least two million Bahais. The total number throughout the world must be very considerable (in the United States alone there are, it is said, several thousand).

Probably about two-thirds of the avowed Bahais are drawn from the Mahomedan world, the remaining third belonging to other great world faiths.

'Abdu'l Baha sends the following letter, conveying his greetings to the Congress. It will be noted that the unification of races is not intended to mean the suppression of their different characteristics in order that they may be blended into one, but that these very differences are necessary to constitute a harmonious whole, and that the duty of this age is to recognize the possibilities of development within each race in order that, in a spirit of love, mankind, the world over, may co-operate in working for Universal Peace.]

W. T. P.

LETTER FROM 'ABDU'L BAHÀ TO THE FIRST UNIVERSAL RACES CONGRESS

When travelling about the world we observe an air of prosperity in any country, we find it to be due to the existence of love and friendship among the people. If, on the contrary, all seems depressed and poverty-stricken, we may feel assured that this is the effect of animosity, and of the absence of union among the inhabitants.

Notwithstanding that such a state of things is obvious to the passing traveller, how often the people themselves continue in the sleep of negligence, or occupy themselves in disputes and differences, and are even ready to slaughter their fellow-men!

Consider thoughtfully the continual integration and disintegration of the phenomenal universe. . . . Unification and constructive combination is the cause of Life. Disunion of particles brings about loss, weakness, dispersion, and decay.

Consider the varieties of flowers in a garden. They seem but to enhance the loveliness of each other. When differences of color, ideas, and character are found in the human Kingdom, and come under the control of the power of Unity, they too show their essential beauty and perfection.

Rivalry between the different races of mankind was first caused by the struggle for existence among the wild animals. This struggle is no longer necessary: nay, rather! interdependence and co-operation are seen to produce the highest welfare in nations. The struggle that now continues is caused by prejudice and bigotry.

To-day nothing but the power of the Divine Word, which embraces the Reality of all things, can draw together the minds, hearts, and spirits of the world under the shadow of the heavenly Tree of Unity.

The Light of the Word is now shining on all horizons. Races and nations, with their different creeds, are coming under the influence of the Word of Unity in love and in peace.

The Blessed One, Baha'u'llah, likens the existing world to a tree, and the people to its fruits, blossoms and leaves. All should be fresh and vigorous,

the attainment of their beauty and proportion depending on the love and unity with which they sustain each other and seek the Life eternal. The friends of God should become the manifestors in this world of this mercy and love. They should not dwell on the shortcomings of others. Ceaselessly should they be thinking how they may benefit others and show service and co-operation. Thus should they regard every stranger, putting aside such prejudices and superstitions as might prevent friendly relations.

To-day the noblest person is he who bestows upon his enemy the pearl of generosity, and is a beacon-light to the misguided and the oppressed. This is the command of Baha'u'llah.

O dear friends! the world is in a warlike condition, and its races are hostile one to the other. The darkness of difference surrounds them, and the light of kindness grows dim. The foundations of society are destroyed and the banners of life and joy are overthrown. The leaders of the people seem to glory in the shedding of blood—Friendship, straightness, and truthfulness are despised. . . .

The call to arbitration, to peace, to love, and to loyalty is the call of Baha'u'llah. His standard floats since fifty years, summoning all of whatever race and creed.

O ye friends of God! acknowledge this pure light; direct the people who are in ignorance, chanting the melodies of the Kingdom of God, until the dead body of mankind quickens with a new life.

Guide the people of God. Inspire them to emulate the lives of the holy ones who have gone before. Be ye kind in reality, not in appearance only. Be ye fathers to the orphans, a remedy to the sick, a treasury of wealth to the poor, a protector of the unfortunate.

Where love dwells, there is light! Where animosity dwells, there is darkness!

O friends of God! strive to dissipate the darkness and reveal the hidden meanings of things, until their Reality becomes clear and established in the sight of all.

This Congress is one of the greatest of events. It will be forever to the glory of England that it was established at her capital. It is easy to accept a truth; but it is difficult to be steadfast in it; for the tests are many and heavy. It is well seen that the British are firm, and are not lightly turned aside, being neither ready to begin a matter for a little while, nor prone to abandon it for a little reason. Verily, in every undertaking they show firmness.

O ye people! cause this thing to be not a thing of words, but of deeds. Some congresses are held only to increase differences. Let it not be so with you. Let your effort be to find harmony. Let Brotherhood be felt and seen among you; and carry ye its quickening power throughout the world. It is my prayer that the work of the Congress will bear great fruit.

'ABDU'L BAHA 'ABBAS.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Mashehat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Mass'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Wilzzat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Lofiness</i>).....	Mar. 2
				(Month of fasting.)	

Vol. II

Chicago, (Aug. 20, 1911) Kamal

No. 9

We have received from London the advance publication (a large book) of the papers prepared for reading at the first Universal Races Congress, and among them is one from Abdul-Baha. It is the briefest of them all, being very short, only two pages; and its character is entirely different from all the others. Theirs are largely from the point of view of country and race; his is universal. Theirs spend much time and words to tell of their ancestral greatness and the abilities of their land and race; he uses few words and little time to teach the *oneness* of all mankind, their individual and mutual duties, and the needs of the time. Theirs look to scientific progress, philosophical discussions, courts of arbitration, commercial interests, or socialistic ideas, to bring about the advance and better welfare of mankind. He goes at once to the root of the matter and says: "Today nothing but the power of the Divine Word, which embraces the Reality of all things, can draw together the minds, hearts and spirits of the world under the shadow of the heavenly Tree of Unity. The Light of the Word is now shining on all horizons. . . Races and nations, with their various creeds, are coming under the influence of the Word of Unity in love and peace."

In brief, the thought of practically all of those who submitted papers to the Congress, was from the human point of view, while that of Abdul-Baha was from the Divine Seeing. His was primary, theirs secondary. His presentation referred to the very seed and root of the matter; theirs to the branches and twigs, or results. They failed to perceive that all the advances of science, philosophy, ideal and action grow out of the spiritual enlightenment of mankind through the radiance of the Sun of Truth, which is now bathing the world

in splendor. He points mankind to the Word, the Spirit, and its workings in the hearts of men; they point to the results, as though they originated with man alone. Several of them speak at more or less length of Religion as affecting the ideas of men and nations, but they limit religions to racial conceptions rather than to the Spirit of God as an active, actual Power among all men.

But it is a wonderful and glorious sign of the times and a proof of the working activity of the Spirit, that men from many nations, grown under different trainings, colored with different mental and spiritual ideas, should gather in such a congress, without political intentions, and only with the purpose of promoting the mutual acquaintance, respect, friendship, peace and prosperity of the races of mankind. It is another of the fast multiplying proofs of the Divine Mission of BAHÁ'Ó'LLAH.

Without any apparent instigation or influence from Bahai sources, it proceeds to forward greatly the very principles which BAHÁ'Ó'LLAH came to promulgate and to impress on mankind in this time of the ending of the old and the establishment of the new. This fact alone is sufficient to prove that the Word of Baha' was the declaration of that Divine Spirit which is working in the consciences and hearts of men all over the world to bring to pass that which He proclaimed as the duty of men in this new age. Those writers and speakers from many nations were busily calling attention to the appearance of the "new earth;" while Abdul-Baha proclaimed to them the advent of the "New Heaven."

The new earth must indeed be prepared for the establishment upon it of a new heaven. This is true of the physical world, the conditions and environments of mankind, as it is of the individual man, who contains within himself the earth and heaven of his dual nature. But there can be no re-creation of the earth itself except it be from the power of the Spirit, its Creator. Men of perception note the wonderful changes going on in the material realms of earth and mind, the revealing of hidden laws and power, the discoveries of actions and conditions which conduce greatly to the improvement of man's abilities, but they do not yet perceive that all this advancement comes from the presence and action of the Mighty Spirit of God, that Universal, Invisible, Creating Light of Divine Intelligence, which surrounds, penetrates and permeates every atom of existence, throughout all space and the "Spaceless." All things—"Every good gift and every perfect gift is from above and cometh down from the Father of lights." (James 1:17.) O that men would recognize the bounty of God and turn to Him in praise and thankfulness for all that they have and are!

Thornton Chase.

Our Persian section this issue contains: (1) Tablet of Abdul-Baha regarding the STAR OF THE WEST. (2) Tablet of Abdul-Baha pertaining to his trip to the West, revealed to a Persian Bahai. (3) Tablet of Abdul-Baha concerning the progress of the Cause throughout the world. (4) Letter from Tabriz regarding the organization of a Persian-American Commercial Company, with a capital of \$19,000.00, to do business with America. (5) Editorial: The wealth and prosperity of a nation depends upon the increase of its commerce. (6) Portrait of Mr. Louis Gregory, of Washington, D. C. (7) Short account of his services in the Cause; his recent visit to Abdul-Baha in the East, and a Tablet concerning his visit. (8) Tablets in regard to Abdul-Baha's anticipated trip to America. (9) Progress of the Cause in California—by Dr. Ameen U. Fareed. (10) Progress of the STAR OF THE WEST in the East, together with statistics showing volume of correspondence, subscriptions and other information.

Magazines of all kinds are greatly appreciated by the friends in Persia, who pass them on and on. Even the advertisements draw new pictures in their minds—create new ambitions. Postage rate is 2 oz. for 1c, with limit of 4 lbs. Send direct to: *Dr. Susan I. Moody, 10 Ave. Aladauleh, Teheran, Persia. Via Russian Post.* Mark package: *Old magazines—no commercial value.* Also state name and address of sender.

و در خیزش گنگی در آمد اند و مغرب این خیز تا بایش شرق و مغرب
 و جنوب و شمال کشیده شد جهات عالم را ایک جهت خواهد فرمود
 و درین وقت طغیان او نامی خواهد یافت بجهه سال قبل از شرق
 که صبح بکر باید در عالم استوار نماید اهل ارض باید صاحب کیش از آن
 و خط باشند تا در اوطافین الملی حکم گردد و جهان جنت اهل شود و در این
 موقع بزرگترین دلیل کثرت روحانیت حضرت عبداله است که موقوف
 پس باران باید بیکایگان را آتش نشاند و نفوس خا بنه را دانه دهند
 و در اوج اوج راز شمرند بنیاد ایزد انوار بخشند که از ازانند اهل چری
 شمرند فرق در میان کنندند خطاب مبارک ای اهل عالم همه

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ترقی نجم باختر و مراد باین شرق و مغرب

یک سال تمام است که بتائید و توفیق حضرت بهاء الله حضرت عبداله
 قسمت فارسی نجم باختر فرموده و جهت را نمود و اگر چه باطل
 ابد و در ملک شرق مشرقی را در این اورد و در امانه جهت شد و در
 و جهت اسی و کلا محرم ادرار بود و روز مرد و با و با دست و اگر چه
 سال گذشته خد مراد است فارسی که از ایران و سایر ملک
 مشرق رسید بیشتر از چند صدی نبود و نقطه از چند خط بود ولی از
 زانی که این نجم از افق امریکه طلوع نمود و در ملک خا خا
 یافت و بهید و غلغل راه انداخت و مردم را بر توفیق این امر گام
 سخت شهادت مکتب فارسی که در هیچ شهر کسی فرق این ادرار
 در این مکتب در یافت نمون به ۸۴ م عدد رسید و اکتبه
 ادرار نجم باختر تا جال نموده و جواب کل مکتب بسته ادرار
 گشتند و این رشته بر سر نگاری مانند خط طلاس
 بهیچ انا لیم و دیل و قلوب یاران شرق و مغرب را بهیچ نهد
 و متفق ساخته که آن اندر شرح آن عاجز و قاصر است مکتب
 چیزی بود که حضرت عبداله با ایشان ایران و انریک را شمع و نور
 بر مراد نگاری میفرمودند و اگر چه گام گامی مکتب اجزاء الهی این
 و یار میر رسید ولی در آن نبود که در آن رنیک و رنیک آن مهید نگردد چنانچه
 از این ۸۴ م مکتب روحانی که در مکتب مکتب از شرق رسید
 و ۴۴ م آن از شهر ای ایران است و باقی از دو دسته و مصر و مصر
 و عثمان و هندوستان و چین و ایش و ایش در شهادت ایش و شری
 کامل که در لای همای شهر و عدد مکتبی که از شهر ای دریافت شد
 و عدد دسته کین در شهر شری مکتب اظفار یاران در چرخ ایدند تا
 بهیچ قاضین از شرق این ادرار آگاهی حاصل نمود و مراد گردد

اگر در سال اول عدد مشرق کین بهشت عدد نوزده مراد است

که دریافت شد به ۸۴ م عدد رسید آیا میشود امیدوار
 باشد که در آخر سال دوم این عدد اصفاف خواهد گشت
 شکی نیست که در حضرت بهاء الله در ملک شرق و مغرب
 و صعد است و مردم آن بنیاد بیروج از ادرار غفلت بیداری
 شوند و این جریده ایش و ایش میزان ترقی امر الله خواهد
 و علم نورت کلمه الله به اعلی قلل جهان خواهد بود و اشی نیست
 که ترقی دائمی و بیشتر سالیان این جریده بسته تا شیل
 و توفیق الهی و بهت و کشف یاران است با ایشان باید
 این نجم را آبیاری کنند تا بهیچ نمندی گردد و سایر بنو خرم
 بر کل ملل میزداد کارگزار این ادرار را نماید شفقت و شرفی
 است این کار را محض انجام خدمت امر و از ادرار ادرار این
 شرق و مغرب شروع نموده و بدو ادرار و مراد از این است سرور
 و شرف حاضرند که جان بمقدار خود را در مقدم حستان نمونی
 خدا کنند حضرت عبداله به عبارات صریح کمال و فخر این
 جریده را بسته به نظر یاران و بهت بزرگواران ایشان بر ایران
 و استقامت و فزون اند اگر این که صفات موجود گردد طاقان
 فوج فوج موج زنند هر چه میزاید میدانش بسیج صحت و شرف
 مرتفع و جایگز و عاقبت اول جریده عالم گردد و این عدد که بهیچ
 این صفات محبت این نبوت الهی کامل شود
 و آنکه از بابت را با برت مکتب ادرار و ادرار که در این مکتب از بابت
 با و از بهیچ شری شرق رسید فقط بهیچ ۸۴ م عدد رسید
 که اوقات اکنون از احضار شریکین با سطر یک ش پش بی
 باین ادرار بر بندند تا از هر جهت دوام و ثبات یافته بیدست
 اجزاء الهی بیشتر از پیش جبر عظیم نماید

چند روز در میان همه استخوان شسته و دوشم چون شسته روزنه مالیده و بکند
دارد و سینه بکشد نیم درواه از هر شش و در هر عید و بایه نفسی که گذرد و
بست رت صبح اعظم و طبعی که از این را دادیم و فی الحقیقه فرج و در رات
چند روز از حد خارج و هفت نایب چون دارد و شهرتیم خبر
دردمان در میان مردم مجید و همان شب روزنامه نگذاشتیم به بوی
آینه و بعضی از افعالات خواستند و در دغدغه در چرخ انداختند
مفضل در تعریف امر عجبه فرمودند : خواب ازین بکر رسد از
طرف اخفا و کلوب و اهل الطایف تجارت که در حال متحرک
تعلق بان دارند خواهش کردند که شش ثانی در آن محل محسوس
این کلوب متحرک در حال است و چون شش محبت تمام است
جیح دست نشان درج گویان خواهش کردند که در باله بزرگ
"بک" گویند" اعیان و در مکان بل عموم کشت را در وقت
و خطابه دان شد . لهذا در کمال فرج خواهش حضرت قبول کرد
و بر او خود را برای حضرت و شش نفیحات اقامت مبارک بود
خود و در پیش از دست تلفون نمود تا در تلفون را اجرت نمود
کشت نه قیاس سخت و همان روز مقاله در روزنامه مطبع و از عمو
ناتس و عقد گرفته شد . خلاصه این نوع هم ای و اقبال در امر و کار
و تا حال بدست از کسی حدیث است و دست لو که از دست اعلی
در امر و کشت بود که کشت استخوان چنین اقدامات از جنین
انحاض نفیس چه شد است این نحوه خداوند است متوجه
آن بود که در وقت بدنه در آن مجلس عمومی تا از بزرگت از مرد و زن
و در رت و کوکب و فی و غیره شش حضور یافته و صای استخوان
هم نبود و از لاهم چنان بود که بسیاری مردم بخون مانده و تمام این
جمعیت و جمیع و عطش برای شستن کشته و دانه ها و دانه
در زمانی ظهور یابی بود . در آغاز پس از بعضی حکم و حکم حساب
و در سرش در بعضی امر بعد از از آن روز اظهار نمودند ای آقایان
و جانان محترم سید و حکم و حکم است آقای دکتر و در دوس
کشتن خدای قبل شش مخفی مدین شهر فرمودند و جمیع از آن مال
مستغنی است و از امر جدید یعنی دین بهایان بار است و فرمودند
و عقوبت بر من و مسیحیان را چنان زنده و در دین زدودند که
بی اختیار شسته امر بانی شدیم و چون بحث عموم کنند بگویند
دل است خواهش کردیم تا این برای نوصافی و تعالیم و تعالیم
نیز نشاء ابلغ نمایند و این نیست چه صریح سبحانی و دانه استانی
که هر کس از آن تناول نماید الله بدین و فرزند گردد از
این امر بانی متوجع عالم عرف و این تعالیم ربانی متوجع صلی عمومی

چند روز در میان همه استخوان شسته و دوشم چون شسته روزنه مالیده و بکند
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چند روز از حد خارج و هفت نایب چون دارد و شهرتیم خبر
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من الهی است و امروز جماعت زیادی در محل تعالیم حضرت شیده اند

عمد و ملکوت و از دیار روابط تجاری خواهد شد و البته رسیدن به این مقامات از راهی است که در میان سفیری باایات عرب امریکای دسیکانه خوانند
مفید خواهد بود اگر آن کمسیون تجاری نمونه از اجناس حضرت مولی الودی در یکی از الواح اخیر که یکی از بهائیان کینند
ایرانی همراه خود بیاورند تا مشتری و طالب پیدا گردد زیرا اگر نازل شد در حق او میفرمایند:-

تجارت را بنحوی که میبایستی همانقدری که مال مخرجیم همانقدر
آفتد مال بفرستیم. باری و جزای این ادا و اعطاء و بجز
تجارت ایران و امریکای از هر جهت حاضر بود و خواهند بود
آنست که این یکبار به سلطنت و دولت کمسیون تجاری حاضر
گردید آنها را سه نوع نمایندگی و مکتب نمود و مع امضاء حکومت
امریکا پروگرام سفر حضرت را در شهرهای امریکای هتای
نمائند.

سفر حضرت عبدالعزیز با امریکای

در یکی از الواح اخیر میفرماید:- "و اما مقصود از این سفر اینست که
شروط برزوطی است که با امریکا نوشته ام اگر آن شرط حاصل گردد
یقین است که حاضر شوم." در لوح دیگر نازل ".... و احاطه حکم
یکتای روح و یکتای نفس بایند و این اتحاد اتفاق مغایط
شود و عبدالعزیز را جذب بان شهر نماید زیرا در نهایت
اشتیاق است که در محفل یاران حاضر گردد دست بگریزی
درستان عزیز کند!"

انشاء عظیم امراته در شهرهای ایالات کالیفرنیا
بقلم آقای محترم و ادیب معظم دکتر میرزا امین آینه فرید



در اوایل ماه مارچ جناب ستر جارج لارمنی و امته الهه الخدیجه الامام گوارس
و امین عبدالعزیز محقری بشهر سندیگو آمدیم. سندیگو انگلیستانی و
جزئی کالیفرنیا است. ایالت کالیفرنیا چنانچه از وقت ظهور
عاجله میشود عبارت از قطعه مستطیل است که در خارج محیط باسغیاف
واقع شده. بندر بزرگ سنفوسکو در سمت شمال و سندیگو
در طرف جنوب است. و باقیه پانزده میل خارج از شهر است
سرحد دولت جمهوری امریکای است که در این تمام دچار انعقاد
ت داخل بود و وقت بواسطه این ایحان و قیام رئیس قبل
(دیاز) را از کرسی و سندی ریاست محلی ساخته و رئیس
وطن پرست ملی از او می انتخاب هیچ بجای او استوار داند
سندیگو از شهرهای خوش آب و هوا باصفای امریکاست و از
طرف و خدایان های قشنگ و نظیف و باغ و پارکهای لطیف
و صفات و صفات بر حسن و دوام است آن می افزاید نظر
منظرش محیط باسغیاف و از جهت جالب کمینک دولت و هوای

جناب ستر لونی برگر کسی سر رشته بهائیان سیاه امریکا این شخص
یکی از قانون دانان و عقیده محترم این مملکت و در وقت بیان
و صفات بیان و عقیده بیان را بنیاد قلوب و دلها جز
سال رئیس قدیم ترین و بکن معارف سیاه امریکای بود و
در ادارت خزینه و مائت دولتی مشغول بخدمات ایالت بود
چند ماه قبل بحضرت عبدالعزیز در ملاقات گذر میفرمود
و مورد عنایات و نهایت و احترام و محبت گردید و از او می
رجعت بپوششگین نمود و در مجلس بار و اغیار بزرگ حضرت
بهائیه الله مشغول و خطابه های متعدده از بسبب اشتغال نفوس
نزد او دیدیم و از آنجا که شخص شریف لغات الله و بیاد و کمال

فروخته شود البته بطلب را تمام فایز بقدر اهلین قول
 بنماید و لکن یک نفر امریکائی لازم است که تعیین فرماید
 بیاورد و تبریز کن باشند و آنرا لازم است که بعضی را
 قبول نخواهند نمود اول آنکه لازم است آب آوردن از رودی بر سر
 یا از رودخانه یا از چاه و این ماشین های آب اول کار لازم
 دوم آلات مورد نیاز است و لکن مطلبی که قابل ملاحظه است
 آنکه اگر اهل عذرین نمایم که ماشین را با ما حمل نمایند انوقت
 شد از تمام کارها خجالت می بردیم حمل میکنند و گریه میکنند و
 تبریز می بیند که آنی که بر او خواهد داشت اگر سنگین باشد باید از
 باطن باید انوقت در درسیه بهر لوط غنات باقیه که گریه کند
 این بخارج اگر کم باشد در عهد توان گرفت و اگر زیاد باشد
 از قوت خارج است اگر مال فروش بودن در جوات شود و در
 طول بکشد تا بدست آید و اگر بخارج الی تبریز را بخود کارها
 نجات محال نمایم این به نظر صحیح نمی آید و لکن البته بهر بصیرت
 در این امور داریم شد ماشین خفیل کارخانه سینگ را در تبریز
 نوعی دیگر ال در سال با فاطمه شهر میفرستند و در تمام
 نقاط همین شرط فراموشی کنند این کپانه است و بهر آب

در واسطه نفع از طاعات رسته تجارت کلی باین امانی ملکوت
 بسته شود این بود که در همان اوقات بزمخت می زیاد
 ادس فایز بقدر می آید از آنست جدید زراعت و فلاحیت و معدن کنی
 در راه همین و اسباب می سفید دیگر را بدست آورد و این کار
 مجبور بآن کرد که کارگاه می خورند به شهر ایران میفرستند
 پس از آنکه این حق بکفایت رسید بکلی می نوشند که ای
 بابا جان ایران کجا دین اسباب کجا این آلات بکار ما
 میخورد ما گاه می خواهیم و مرد که من را شرم کند زار عین ما از
 استعمال این آلات محرومند نادانند نمی فهمند ولی ما از این
 بیانات کمال نشد به پنج و شش بخریم بر خود میستیم که ای آقا یان
 ای هم وطن عزیز از خریدن دفعی ما باید در قطار دول
 متوجه داخل گردیم این دلیل شد که زار عین ما استعمال این
 آلات را بلد نیستند مگر عقل ندارند و مگر مایل به راحت
 و تسکین نیستند و باری آنچه لازم بود مقصد دیگر بکاتب
 نوشته شد لازم بکتاب نیست تا آنکه در این ایام اخبار
 خوش و در این باب رسید و مرث سر در قلوب و فرج احوال
 اجزاء این ادا کفایت بخانه از مکتوب قبل معلوم شد
 که باریان تبریز در این امر بر سر شرف بکتابت حبه و بهشتی بودند
 و با نمایی بهت بر تشکیل کپانه شرق ایران قیام کران اند تا
 مدینه واسطه را واسطه تجارت باین ایند و ملکیت سنج نمایند
 و آن پنج باختر موسسین غیر وطن پرست فرست شد این کپانه
 را نه نیست اما نه از جسم قلب اظهار می دارند و امید داری
 ما آن است که این استکس ابدی و در وطنی برقی ملکیت
 ایران جانفتی نمایند هم چنین یقین است که حال باریان
 و دوستان س از ولایات ایران و فمالک خارجه در وقت
 این کپانه قیام خواهند نمود و از سهام آن بقدر قوت خواهند
 خرید تا آنرا اتحاد و اتفاق حقیقی ظهور نماید و این کپانه نیز
 اجزاء است همکاری هم گردد مسئله بسیار مهم که موسسین
 این کپانه شریف باید در تد نظر داشته باشند آنکه چندین
 نفر از تجار بسیار معتبر شمس ایران را طالب خواستگار
 نمود که در تحت اسم کمسیون تجارتی "محض بدست آوردن
 اطلاعات کامله دیدن فایز بقدر و اوقات تجاری و در
 کارخانه و غیره سفری با امریکائی بنماید لهذا آن تجار و
 چه نخواهند بجهت خود دیدن آنندان سبب اتحاد و اتفاق

بخم باختر

بزرگترین واسطه حیات مدنی و این قرن در سن همانا است حکام
 روابط تجارت باین ممالک خارجه و باختر است زیرا تجارت
 سکین و نقطه دور را محض رتق و فتق امور معینت و خرد کرد
 رسید و در یک مجلس داخل نمایم نتیجه این معامله چه بود
 دوستی و رفاهت و فائز این دوستی و رفاهت محبت و دوستی
 و اتحاد و اتفاق میگردد لهذا یکی از مقاصد پنج باختر که در شمار اول
 فارسی جاب گردید این بود :-
 پنج باختر شائی است که ارتباطی تجارتی و صنعتی و ادبی باین شرق
 شرق و غرب بطور رسد و حاضر است که تجار ایران را از ابر و صنعتی

بزرگترین واسطه حیات مدنی و این قرن در سن همانا است حکام
 روابط تجارت باین ممالک خارجه و باختر است زیرا تجارت
 سکین و نقطه دور را محض رتق و فتق امور معینت و خرد کرد
 رسید و در یک مجلس داخل نمایم نتیجه این معامله چه بود
 دوستی و رفاهت و فائز این دوستی و رفاهت محبت و دوستی
 و اتحاد و اتفاق میگردد لهذا یکی از مقاصد پنج باختر که در شمار اول
 فارسی جاب گردید این بود :-
 پنج باختر شائی است که ارتباطی تجارتی و صنعتی و ادبی باین شرق
 شرق و غرب بطور رسد و حاضر است که تجار ایران را از ابر و صنعتی

<p>صفحه اول جلد دوم شماره ششم و نهم قیمت شش اشک ۱ آگست ۱۹۱۱</p>	<p>نجم باختر ۱۳۲۹</p>	<p>۱ Vol 2 No 8.9 سال دوازدهم ماه اسفندماه</p>
<p>این جرم بر حسب تاریخ پهلوانی بر نوزده روز چای و توزیع میگردد و در نهایت آزادی در مسائل بیگانه میبرد و جدت ادیان و تفرقات عمر دانش را علوم و فنون انیشتون و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح محتانی این دین عمومی خواهد داشت و معاملات مفید که موافق بکتاب ادراس است قبول و نشر خواهد گردید</p>		
<p>بیگانه بر آواز ۱۰ حال این اکابر را مقصد چنان است حضرت عبدالباختر با خیر و در لوج آقا میرزا طراز الله نکلمات آفریده ذیل بایستد نمایند</p>	<p>اما مستخدم باختر که در درشت بدست بیگانگان افتاد حکمی در آن بود آنرا شتران خواهد نمود اما حساب جرم اندر فرمودند و در آن بهائیان اتفاق را احاطه نمود است استهزیه و بیایان از باب جرم اندر بسوئی خدا انکار است زیرا باید این بشکونه بکشد که انجمنه ایران چنان نفوذ در امر بیکان نمود که چنین جرم اندر بی نظیر باختر بایستد گفته اربع حامی لشکر است و بی شکایت و این سبب عزت ایران و این شان است نه ذلت فاما الله العظمی و العاکبر یفتخرون قدیقا ع ع</p>	<p>حضرت عبدالباختر با خیر و در لوج آقا میرزا طراز الله نکلمات آفریده ذیل بایستد نمایند</p>
<p>نفسه در بسوخ امر آنکه دانش در ترویج کلمه الله در آفاق عالم از بیانات حضرت میرزا باختر الله</p>		
<p>همدان ای ارجاسی عزیزای دای و اما و تحریر بیگانه چندی است باختر میرزا و در این کشور انانی بر سر قدرت چهل سال در زندان ظلم و اعتق در نهایت سخت و عذاب بود و در زیر شکنجه و عقاب و حکومت استبداد مردم بهائیه نمودند و با آنکه میزدند و شکنجه میزدند و اذیت میبردند و شکنجه میزدند همان نبود که عبدالبهاء واقعاً ایمان باید هموار دور شکنجه بود و در تحت تهدید عبدالمجید با وجود این انکار نموده چون دفاعیات جمال مبارک قیام نمودند و مقاومت ایل بر و بر بود و قطع بود که در تحت فشار و شکنجه و اذیت و شکنجه و شکنجه و شکنجه حکومت و از جهل و کثرت و بیعت حضرت مقصود و اتفاق وجود در کان امکان با هزار دزدان و کج و کج و شکنجه و شکنجه لاکان بر جمع اقلیم در مسکن و ایمان شد جز بر قیام اعلی گویند چون آنجا بود و خویش پیوند نمودند و از ایل و کمال بدید و با آنکه اقلیم قصوی میگویند و بدید و کمال بدید و کمال بدید سرمایه عرض دید کرد تا در آنکه بیگانگی بر نوزده روز</p>	<p>حضرت عبدالباختر با خیر و در لوج آقا میرزا طراز الله نکلمات آفریده ذیل بایستد نمایند</p>	
<p>بار موافقا! در حان اول ایران شعبه اشتیاق از دفتر مشتاق بر مصالح ختم برقرار در ایران مبارک است و در تحت ول ابتداء شرق در آن علم اتفاق محصور و کج و کج و شکنجه و شکنجه چون آنکه ایران مبارک از طریق برادر بلکه این شعبه از دای عذاب و از آنکه این اکابر جاس جرم آن تهدید جهان و رنگ بر دارند و این رنگ بلند کنند در آنکان را بهر بدرجه باز است و بعضی و رنگ همدردی است و بعضی چون آنجا بود و خویش پیوند نمودند و از ایل و کمال بدید و با آنکه اقلیم قصوی میگویند و بدید و کمال بدید و کمال بدید سرمایه عرض دید کرد تا در آنکه بیگانگی بر نوزده روز</p>		

نجم باختر

۱۳۲۹

شماره هشتادم
فروردین ۱۳۲۹

- ۱ لوح حضرت عبدالکبیر با تفسیر نجم باختر
- ۲ لوح حضرت علی علیه السلام در باب توبه بارک با تفسیر ذریع
- ۳ لوح حضرت مولی النوری در باب تفسیر اهرامه در جهات عالم
- ۴ تجارت بین شرق و غرب و تشکیل یکپارچه شرق ایران در جزیر
- ۵ نجم باختر و تجارت دس شرق و غرب و ذل
- ۶ نقش ستره لونی گرگوری در رشته سیه ان بهانی امریکا
- ۷ ضمیمه لشرح حال لد و لوح مبارک در حق ستره
- ۸ سفر حضرت عبدالکبیر با امریکا
- ۹ نقش و خط امرتد شهرهای ایالت کالیفرنیا با تفسیر نجم باختر
- ۱۰ نقش دکر این تفسیر
- ۱۱ نقش نجم باختر در اسد بین شرق و غرب دس گزشت

Persian Editorial Office: NAJME BAKHTAR,
1800 Belmont Road, Washington, D. C., U. S. A.



STAR OF THE WEST

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SUMMARY OF THE FIRST YEAR OF THE "STAR" IN THE ORIENT.

Progress of the Persian section of the STAR OF THE WEST from August 1, 1910, to August 1, 1911: The Persian section was inaugurated August 1, 1910, and reached the Orient about one month later. Yet it was fully two to three months before the Persian Editor received any subscriptions. So to be correct the following list is the record of ten months and not a year.

The following list shows the number of Persian letters received from different cities in the Orient, number of subscribers in each city and the subscriptions received up to August 1, 1911:

PERSIA.				EGYPT.			
	Letters Rec'd.	No. Subscribers	Money Rec'd.		Letters Rec'd.	No. Subscribers	Money Rec'd.
Teheran	51	125	\$38.00	Port Said	45	1	.....
Shiraz	26	30	16.20	Alexandria	22	3	\$3.00
Esfahan	17	31	.....	Cairo	17	12	.....
Abade	17	13	1.00	Mansureh	1	1	1.00
Mashad	16	17	.....		85	17	\$4.00
Tabriz	12	71	19.00				
Gazwin	12	30	17.39				
Hamadan	10	30	.....			
Yazd	9	19	12.00				
Bandar Abbas	8	9	.....			
Sharood	7	13	8.60				
Rasht	6	43	18.17				
Bandar Jaz	6	9	.....			
Kermanshahan	5	6	2.00				
Semnan	4	2	.....			
Sanandj	3	7	.....			
Sari, Mazandran	3	24	.....			
Kashan	3	11	.....			
Ormieh	3	9	5.00				
Gom	3	10	.....			
Enzeli	2	1	.....			
Najaf Abad	2	..	.....		
Zanjan	1	1	.....			
Bushir	1	..	.....		
Lahijan	1	..	.....		
Sarvestan	1	..	.....		
Khal-Khal .....	..	4	.....			
	226	515	\$137.36				
RUSSIA.				SYRIA.			
Bakou	17	45	\$15.00	Alexandretta	10	17	\$15.00
Marv	12	31	18.55	Beirut	8	4	3.00
Batoum	11	5	9.00	Haifa	6	10	.....
Eshkabad	7	51	10.00	Aneetab	1	..	.....
Samarkand	7	15	9.26		25	31	\$18.00
Cocand	1	1	.....			
Tiflis	1	15	15.00				
Shamatchi .....	..	5	.....			
Salcyan .....	..	8	.....			
	56	176	\$76.81				
TURKEY.				INDIA.			
Bagdad	1	..	.....	Bombay	12	40	\$28.92
				Rangoon	1	10	.....
				Pounch	1	..	.....
				Calcutta	1	..	.....
				Pay Vala .....	..	5	4.81
					15	55	\$33.73
JAPAN.				UNITED STATES AND EUROPE.			
Tokyo	1	..	.....	(Letters by Persians.)			
				Boston	7	..	.....
				New York, Boston, etc.	29	..	.....
				Chicago	22	..	.....
				New York	6	..	.....
				Paris and London.	9	..	.....
				San Francisco	2	1	\$1.00
					75	1	\$1.00

TABLE I.

List showing the comparative strength of each country in the Orient in corresponding in Persian with the Editor of the STAR OF THE WEST, August 1, 1910, to August 1, 1911:

Correspondence.	
Persia	226
Egypt	85
Russia	56
Syria	25
India	15
Turkey	1
Japan	1
	409
United States & Europe.	75
	484

TABLE II.

List showing the comparative strength of our subscribers in each country in the Orient from August 1, 1910, to August 1, 1911:

Subscribers.	
Persia	515
Russia	176
India	55
Syria	31
Egypt	17
Turkey .....	..
Japan .....	..
	794
United States	1
	795

TABLE III.

List showing the comparative receipt of money from each country in the Orient in August 1, 1910, to August 1, 1911:

Finances.	
Persia	\$157.36
Russia	76.81
India	33.73
Syria	18.00
Egypt	4.00
Turkey .....	.....
Japan .....	.....
	\$289.90

STAR OF THE WEST

Vol. II

Chicago (September 8, 1911) Eizzat

No. 10

TABLETS FROM ABDUL-BAHA.

Translated by Mirza Ahmad Sohrab.

To Mohammad Ali Khan, Teheran, Persia.

HE IS GOD!

O thou intimate companion!

The flame of reformation is ignited in the heart and soul of Persia and the spirit of every real reformer is longing for better conditions. For Persia is sick and is suffering with intense agony. But the children of the East are abiding under the shade of the banner of discord and are completely heedless and veiled. Now, what remedy can be applied? The sick Persia is flying away from the physician; nay, rather that thirsty one is depriving himself of the sea of the salubrious water of health. Therefore, this exiled one has found no other alternative than to turn his face towards the West and raise the melody of the Kingdom; for to a certain degree the insight of the people in those parts is open and they are familiar and associate with reason and understanding. When Joseph found that his envious brothers and his jealous relations and friends were heedless and unmindful, he unveiled his face in the market of the Egyptians, so that in exile he might destroy the foundation of strangeness and raise the banner of unity. Therefore, it is the aim of this exiled one, that, God willing, he may become the Herald and carry the glad-tidings of the Kingdom to the empires of the West. Perchance the splendor of the Beauty of the real Joseph—the Most Great Name—May my life be a sacrifice to Him!—may shine from the countries of the Occident; and I beg of God that the glances of mercifulness may assist.

I hope that the bounties of the True One may become realized in thee, but it is conditional upon thy serving the Real Master and living in accord with the manners and behavior of the real Bahais and showing the utmost sincerity and beauty of intention.

Upon thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

To Anna M. Dahl, Pittsburgh, Pa.

HE IS GOD!

O thou seeker of Truth!

Thy letter was received and thy thankfulness became evident. Glorification of God is the cause of attraction of confirmation and draws down the bounties of the Glorious Lord. Therefore the glances of the providence of

the True One shall ere long encircle all the family. I pray God that Pittsburgh may be blessed. It is not permitted to distribute Bahai pamphlets and literature through the streets and markets. On account of the lack of time a brief answer is given.

Upon thee be the Glory of God! (Signed) ABDUL-BAHA ABBAS.

To Adolph M. Dahl, Pittsburgh, Pa.

HE IS GOD!

O thou servant of God!

Thy letter was received. Praise be to God, that the call of the Kingdom of ABHA reached Pittsburgh. Should the friends of God show firmness and steadfastness, the ray of the light of the Kingdom of ABHA will shine and that state and city will become illuminated.

Endeavor thou that thou mayest study the Persian language thoroughly, so that thou mayest read the Tablets of BAHÁ'O'LLAH and comprehend their meanings.

In reality, if someone should go to the Netherlands and engage in teaching the Truth great results would follow. Although such a person cannot be found for the present, yet before long he shall be discovered.

I supplicate and entreat at the Kingdom of ABHA and ask heavenly confirmation for thee. Perchance, God willing, at some future date we may meet each other.

Upon thee be the Glory of God! (Signed) ABDUL-BAHA ABBAS.

Through the maid-servant of God, Mrs. Helen S. Goodall, to the Members of the Assembly of Abdul-Baha, San Francisco, California.

HE IS GOD!

O ye faithful friends!

The maid-servant of the Kingdom of BAHÁ'O'LLAH has written the joyful news that the friends in that region have established an Assembly, have engaged in the spreading of the teachings of God and have arisen with the utmost endeavor, sincerity of intention, and enkindlement with the fire of the Love of God so that that country may become a main-spring of the signs, and that city become illumined, and a number of souls like stars of the Horizon of Holiness may shine in the assemblage of the Kingdom of man (humanity).

This Assembly was organized at the right time. It is my hope that it may become a magnet of confirmation. If it remain firm and steadfast this Assembly will become so illumined that it will be a full, refulgent moon in the Horizon of everlasting Glory.

Report and write to me the services which are accomplished by this Assembly so that they may become the cause of spiritual happiness and joy to the heart.

Upon thee be the Glory of God! (Signed) ABDUL-BAHA ABBAS.

IMPRESSIONS OF ABDUL-BAHA WHILE AT RAMLEH.

BY MR. LOUIS G. GREGORY.

I am asked by the STAR OF THE WEST for impressions gathered during a recent pilgrimage to Abdul-Baha at Ramleh and the Holy City. Now I can respond but briefly; but later I hope that a full account may be given to the friends of the Cause of all the valuable lessons received from the Perfect Man.

It is the will of Abdul-Baha that all the friends should be united and happy in the light of the Kingdom. On one occasion BAHÁ'Ó'LLAH said, "My Presence is happiness and peace. Hell is the hearts of those who deny and oppose." Today the happiness and peace of the Glory of God (BAHÁ'Ó'LLAH) are reflected in the clear Mirror of Abdul-Baha. Thus by meeting him one meets all the Prophets and Manifestations of cycles and ages past. It is difficult for one to realize at the time, or for a long time afterwards, the true honor of such a meeting. To one who realizes even faintly who this Servant of God is and what powers he represents, such a meeting is high above all the honors of earth. But no soul can give adequate testimony of what Abdul-Baha may be to any other soul. With mental and spiritual horizon more or less limited, each pilgrim discerns according to his capacity the Majesty and Power that radiate from the Center of God's Covenant.

At Ramleh, Abbas Effendi* might at times be seen walking about the streets. Ofttimes he would ride upon the electric tramway, making change and paying his fare in the most democratic fashion. His reception room was open to believers and non-believers alike. Upon a visit to some unfortunates one day I asked if they knew him. "O yes," they responded, "he has been in this house." Thus in one way or another thousands of persons had opportunity to see Abbas Effendi; but among these how few perceived Abdul-Baha!

Viewed with the outer eye, he seemed about the medium height, with symmetrical features. His lineaments indicate meekness and gentleness, as well as power and strength. His color is about that of parchment. His hands are shapely, with the nails well manicured. His forehead is high and well rounded. His nose is slightly aquiline; his eyes light blue and penetrating; his hair is silvery, and long enough to touch the shoulders; his beard is white. His dress was the Oriental robes, graceful in their simplicity. On his head rested a light tarbush, surrounded by a white turban. His voice is powerful, but capable of producing infinite pathos and tenderness. His carriage is erect and altogether so majestic and beautiful that it is passing strange that anyone seeing him would not be moved to say: "This truly is the King of men!"

On the rational plane his wisdom is incomparable. During the time of my visit persons of culture were present from different parts of the world. But people of acquired learning are but as children to Abdul-Baha. They were reverent in their attitude toward him and one of them, an Oxford man,

*The name by which Abdul-Baha is known among those not believers.

praised his wisdom with much enthusiasm. They sought his advice and found it of the highest value in application to life.

Abdul-Baha has the power to make his friends very happy. What music and harmony, joy and peace, may enter into the lives of those who attain this meeting! He has a balm for every wound and feeds hungry souls with the Manna of his Perfect Love. One of the friends at Cairo, a noted worker in the Cause, exclaimed, "If I could only see Abdul-Baha once a week!" At Acca and Haifa were to be found those who had spent most of their lives with him. But they were all longing for his Presence. Among the letters received by him at Ramleh was one from the daughter of a king, expressing as her utmost desire a visit at the threshold of his door. This is the Power of the Spirit.

Thus the friends of the Cause may catch a glimpse of what is in store for them if he visits America. Nor should we spare any pains or hesitate at any sacrifices to ensure his coming. The Reality of Abdul-Baha, the supreme joy of the Kingdom, is found by promoting that which tends to unity and harmony among the friends of God and the whole human family.

"O Son of Man: Lift up thy heart with delight, that thou mayest be prepared to meet Me and to mirror forth My Beauty."

THE MASHRAK-EL-AZKAR IN AMERICA.

A concise financial report is submitted herewith from the time of the formation of the organization of Bahai Temple Unity, at the first convention held in Chicago, March 21, 1909, to the present:

RECEIPTS.	DISBURSEMENTS.
At First Convention.....\$5,666.44	Total paid on land.....\$24,500.00
From the Orient, 1909-1910..... 7,092.85	Interest on notes and mortgage.. 3,000.00
" America, 1909-1910..... 7,638.66	Taxes and assessments..... 1,916.28
" the Orient, 1910-1911..... 1,190.83	Expenses for changing street and
" America, 1910-1911..... 9,262.76	alley 329.40
" the Orient, Third Conven-	Incidental expenses 608.03
tion, 1911 275.78	Total .....\$30,353.71
" America, Third Convention,	
1911 1,656.88	
Total to Aug. 1, 1911.....\$32,784.20	Balance on hand\$ 2,430.49

BALANCE DUE ON LAND.

Mortgage, expires June 24, 1912.....	\$10,000.00
Interest, due December 24, 1911.....	300.00
Interest, due June 24, 1912.....	300.00

Many adverse reports have been circulated about the Mashrak-el-Azkar work. A Tablet was recently received from Abdul-Baha concerning these false reports, in which he says: "If a soul speaks do not be grieved; because this Cause is great, undoubtedly stories and difficulties will arise."

Concerning the remainder of the debt on the land, Abdul-Baha says, "My hope is this, that the affairs become facilitated and with the effort of the beloved of God, the proposition of debt become completed." During the last

visit of Mr. Percy F. Woodcock to Ramleh, Abdul-Baha said to him: "The Mashrak-el-Azkar is the symbol of the real church, which church is the Reality of the Christ. It is for this purpose that we should consider that, as the outward Edifice can gather men of different nations in one place, likewise the Reality of Christ has united the great races of the world together."

Corinne True, Financial Secretary.

NEWS ITEMS.

Abdul-Baha, after staying nearly three months in Cairo—during which time he was interviewed by many prominent people—returned again to Ramleh, the delightful suburb of Alexandria, on July 22d. He was accompanied by Mirza Assadullah, Mirza Moneer, Mirza Mahmoud and Aga Khosro. On August 11th, Abdul-Baha departed for Europe, arriving first in Marseilles, France.

CERSELINEA-TOCARNO, SWITZERLAND—A Bahai home has been established here by Signora Forni, where children physically weak but mentally strong are taken and given a Bahai education. There is also a hospice where traveling Bahais may rest for a few days. The spot is ideal, very high over Lago Maggiore. Signora Forni is also anxious to have three or four Persian boys who would have happy surroundings, education in four languages, outdoor life, vegetarian diet and perfect freedom. It is a beautiful home, where the commands of love are carried out. She has a remarkable gift of healing by natural means, sun, air, water and fruits; that is the reason she asks for children who may not be strong, but have awakened intellects. Her whole life is devoted to training souls for the Cause.

Annie T. Boylan.

FORT BOMBAY, INDIA—The House of Spirituality sent the following telegram to his majesty the king-emperor, George V, on the coronation day: "Respect towards the Head of the State is a part of respect towards God." "The people of Baha should be loyal and law-abiding citizens in whatever country they may dwell." Congratulations from the Bahai community of India to his majesty, the king-emperor, George V, on this, his coronation day." We received the following reply from Sir Arthur Begge, private secretary to his majesty, the king-emperor: "I am commanded by the king and queen to thank you and all who joined with you for the loyal sentiments to which your telegram gives expression." The royal reply was an early one and was printed in all the leading papers of Bombay.

Janabe Aga Syed Mustaffa, of Rangoon, with the two revered teachers from Persia, Janabe Aga Abdul Hussein and Janabe Aga Mirza Assadullah, have gone to Calcutta to spread the Cause.

Mr. Pritamsingh, M.A., professor of political economy, Patiala, recently came to Bombay, and is serving the Cause in whatever way he can.

N. R. Vakil.

LONDON, ENGLAND—While lecturing before the Theosophists at Derbyshire, England, recently, Mr. W. Tudor-Pole gave the Bahai Message. He states that he has never before seen such interest and enthusiasm aroused, and he was asked to send the following cablegram to Abdul-Baha: "International Theosophical Summer School, in conference assembled in Derbyshire, send through Mr. Tudor-Pole fraternal greetings and desire to unite with your work for universal racial understanding, peace, and fellowship. Dunlop (Chairman)." Abdul-Baha wired the following reply from Marseilles: "Reply Theosophical School. Greeting caused great happiness. Hope godly power will raise the tent of unity for the material and spiritual rest of mankind."

Arthur Cuthbert.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Massa'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Dominion</i>).....	Feh. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Elzzat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
				(<i>Month of fasting.</i>)	

Vol. II

Chicago, (September 8, 1911) Eizzat

No. 10

Extract from a Tablet received by Aga Mirza Taraz-o-llah of Gazwin, Persia, concerning the STAR OF THE WEST:

In regard to the STAR OF THE WEST which in Rasht fell into the hands of strangers. There was a wisdom in this. It will have great effect in the future. The editors of the newspapers are mistaken. The literature of the Bahais has encircled the world and not alone Persia. The derision and the scorn of the editors of the newspapers will be the cause of their own undoing and regret. They must loosen their tongues in thankfulness and praise and glorification that—Praise be to God!—Persia has found such influence in America that a magazine like unto the STAR OF THE WEST is founded. This behooveth them to be thankful and not complain. This is the cause of the glory of Persia and the Persians and not their shame. How long this community does not behold the wonders and miracles of Thy Lord!

(Signed) ABDUL-BAHA ABBAS.

The following extract from a letter which was recently received from India, by Mr. Howard C. Struven, of Baltimore, Md., speaks for itself:

For a long time nothing has appeared in the STAR OF THE WEST of importance pertaining to the Mashrak-el-Azkar building. Why is it that we do not hear of further endeavors to collect money and thus approach nearer to its completion? Are we

going to sit still at a time when we have been called upon to serve with heart and soul—even to not withholding our lives? Shall we set aside the explicit commands of Abdul-Baha? Do we love money more than life? Such neglect but reflects upon the Cause. Continuous work is a testimony of vigorous life, while spasmodic endeavor betrays slothful, tired or ebbing energy. We, who by the grace of God, are quickened by His Spirit, must not be overcome by the characteristics of the diseased or dying, but should arise with strength to complete the conquest over death which we have already begun. . . . Abdul-Baha has said, "The Mashrak-el-Azkar will be built, and hundreds of such structures in due season;" also, "It is not a favor to contribute, but a blessing to be allowed to give to such a purpose." Let us not lose this opportunity, but rise up and ask and give. I shall promulgate this matter in India and you do the same in America. Let us start our subscriptions anew and let every one give what he can. I feel strongly in this matter and trust I have not exceeded proper bounds of courtesy. With love and greetings, I am yours brotherly,

Hashmatullah.

Our Persian section this issue contains:

(1) Arrival of Abdul-Baha in France; (2) International Peace and the recent Arbitration Treaties between America, England and France; (3) Mohonk Lake Conference on International Arbitration; (4) Tablet from Abdul-Baha to Mr. Albert Smiley, founder of the Mohonk Lake Conference; (5) Tablet from Abdul-Baha to Mr. C. C. Philips, Secretary of the Mohonk Lake Conference; (6) the approaching journey of American Bahais to Persia; (7) recent news between Persia and America; (8) portrait of Mr. A. P. Dodge, of New York City, and his wife; (9) short account of their services in the Cause; (10) an account of the First Universal Races Congress, by Mirza Lotfollah S. Hakein.

NEWS NOTES.

(Continued from page 7)

PZAWHIVE, BURMA.—The Bahais of Rangoon and Mandalay join with us in sending greetings to all. With deep regret we report the death of our brother, Dr. Syed Sajjad Hossain. About twenty of the friends came from Mandalay, one hundred miles distant, to attend the funeral. Representatives of seven religions were present. Bahai rites were performed, although the interment took place in a Mohammedan burial ground.

You will be pleased to know that a daughter of Mahmood Saheb, one of the Bahai friends of Mandalay, has passed a teachership examination. This young woman, whose name is Matin, will undoubtedly assist in educating the Bahai women of Burma. The late Dr. Syed Sajjad Hossain's daughter is preparing for a similar teachership examination. Other Bahai ladies, numbering seven, have also become successful in their examinations this year.

Khalifa Mohammed Unus.

"Verily, I came from God, and unto Him do I return, severed from all else save Him and holding to His Name, the Merciful, the Compassionate!"

During the summer, Mrs. Susie C. Stewart, of Virginia, ascended to the Supreme Horizon. She was a very spiritual colored believer, sowing much seed in Richmond. Mr. John Peterson also passed from this life early in the summer, at Mt. Vernon, Oregon.

Mr. Percy F. Woodcock and Mr. Louis G. Gregory both report great spiritual meetings held this summer in Green Acre, Me.

انشاء الله بزرگوار حرکت خواهند نمود لهذا محض انچه چرخ بهائیان بر حسب توانم اقتصادی قرن جدید نظامی باید برای خود حضرت
شهر را در آن ایران برای طاعت و پذیرائی این یاران محترم مستقابل بهتر است امید است که جمیع ایرانیان در این
حاضر گردند این چند کلمه اعلان گردید . حضرت عبدالهادی مقام شجاع و متفق شده مستر شوستر را بجان و دل ملک و تأیید
همیشه اجابتی غریب را به سرفردم ملک شرف تشویق و تحویب نمایند زیرا امروز ترتیب و نظام امور بایران از هر نظر هم ترن
فرموده اند چنانچه این دسته سبب فزین هم از نتایج کمالات کارهای دولتی و قلمی است و باید سطحن را بشیم و حتی ایضاً علم
مرکز میثاق است . در لوح مستر وینهم که در راه گذرشته بر سریدند اشخاصی لدقیق تر از این غرض تر و داناتر از کسیون بایران یار یار
ای ثابت بر پیمان نامه شما رسید و سخن بسبب در لوح گردید که کنونی پیدا نخواهیم کرد . دولت وقت امریکت همیشه در هر مقام
ایران پیش در بدی فی الحقیقه این سبب است که سبب تر تمام خیر خواهی و دوستی خود را نسبت بایران و ایرانیان ظاهر نموده است
یاران گردد و ولایت بر الفت شرق و غرب نماید و ناراحتی شعیه بیشتر زند و نفوس بخیر برگردند مرا معصی چنان است
که خداوند با حق دست در آغوش یکدیگر باشند و مانند شهدای
آینده باشند و مشاره بود بان امتزاج یابند تا وحدت عالم است
مانند آفتاب جمیع اتفاق را روشن نماید . مستر وینهم در
ه اشتن و سس مبارکات با نهایت مهر بانی از قبل من بوی
و گویا امید دارم که سز شما فکر گشته و بسبب سرت دشتانی
شما گردد . در لوح مستر دو کاکت میفرمایند : "سفر بایران
سبب محبوب و مقبول ولی با مستر وینهم و اگر ممکن بود
نزد دیگر هم باشند که چنین بهتر است . قایم مقام بهائیت خلوص
استقبال شما خواهند نمود . آنچه سس دو کاکت به توفیق گرفته
و توانا فی سفر ایران حاصل نمود امید دارم که چنان توفیق یابد
که طی مسافت شرق و غرب کند در سفر ایران یاران بهائیت
سرور از وود شما چهل نمایند و تأیید است مملکت ایلی بانی
و فیض شمس حقیقت جلوه نماید ."



ایران و آمریکت

تجاسس مستر از تو به سبب بوری داج و بایل محترمانه ایشان . مش را بهیم
در این ایام انقلابات درونی و بیانی و سیاسی ایران انظار
عالم را بآن جهت دنیا جلب نمود و هر روز صفحیات جرائد امریکت
در ای اخبارات مدحش است و بسبب غم و اندوه وطن پرستان
و خیر خواهان و هر قدر این مباحثات پیش آید و زود خورده زودتر اختصار
پذیرد و وقت و دولت چون شمشیر کشیده میگردند مستر
که بجهت ترقی و اعتبار ایران در انظار دول غرب بهتر خوشتر است
از طرف دیگر خیر خواهان و بعضی دول اردوب و انقلابات صاحب
در صلبی قدم خیزند و در عمومی ایران و مستر شوستر گذارد تا در
مجهور باستغفای مقام خود نمایند غافل اند که اگر امور بایران
از بهائیان قدیم شهر شوکر گرفته باشند . چهارده سال قبل این امریکت
قبول نمود و از آنوقت تجاسس جدید در بیت ابن معتمد و در
مخبرت بایران و تبلیغ امر الله و تصنیف کتب در سائل امریه شمول
تجاسس مستر داج که از نفوس فیلو تحمات است که همیشه مصلحتات الهی
بود و الواجب است که در این است . چند سال قبل بایال خود بحضور
حضرت عبدالهادی در عکاسی شرف شسته و بعد از این برای دایران عزیز
خود خواست و البانیان بین نعمت کبری فائز گشتند با چنان مستر
داج همیشه بر روی اجابتی الهی شاکت مخصوص بایران شرقی و ایرانی متفصح
بود و تکالیف همان نوازی را در نهایت محبت و مهر بانی بجای آوردند

4
 که بجان اول در این امر عظیم جانفشانی نماید حق جان و مال و عین و جانکاه را بکشت و با کلمات و مراسم شریفه زبانه
 را فدا کنند و در هیچ نوع جمل و مذاهب نمایند و اعلان و
 عالم انسانی در هیچ آنام عالم کنند در این امل متعدد موجود است
 و سببی دیهود و در دشتی و مذاهب متعدد نیز موجود است
 بهاء الله چنان تألیف و تالیف در میان این امل حاصل گردید
 که حال باشد برادر و مادر در دفتر باید نگه داشت و از ترس نیست
 چون در محلی اجتماع کنند اگر شخصی را در گردا گرد است الفت نیست
 آن چنان ماند ابد اثر اختلاف و جدا می نمایند بعضی از اهل
 حضرت بهاء الله در اختصاص در این یکتا جز شد بطبیعت شد بدست
 آنکه ملاحظه فرماید فرمود که اساس جنبی حضرت بهاء الله در عالم
 تأسیس فرمود که عاقبت پنج وحدت حج و زیارت گرد و چنین یک
 معتقد بسیار از حق این مشتاق صادر از آن را نیز بطبیعت
 شد و توحش در این یکتا باشد باری چون حضرت بهاء الله
 در این نشسته انسانی در حدیقه وحدت عالم از غریب برتری
 فرمود و انتخاب نیز از حقیقه دیگر آب باری این حدیقه هستند
 لهذا لازم دانستم که نسبت و خوشنوی خوش را از انتخاب سال
 حکم تمام نمیکند شما در این امل بلکه عموم مشرق و غرب را نمایند
 مشرق نام شما را نیز نگارای نمایند شما این صلاهی صلح علی اهل
 مکه و مدینه را از انبیا و انبیا تمام ماند و داشت و عموم حاصل

سفرهای نیان امریکٹ به ایران

درد و آلودگی است. اما نه مس سیدان کاپوس و مس الزان است. است
یکی برست خفگی در درد و درختان و دیگری است دانی مرض اعانم
و طرآن شدند تا در خدمت ایرانین مشغول گردند و ازین راه
بکمال سعادت و دد شدند و بزیارت یاران شرف گشتند
و در دو ماه دیگر یک دهه از نزد و زن بطرف مملکت ایران
نخستین لغات اجبار و مساحت کوفه خواهند نمود اما این
نفوس از قرار دین است مستردی و بیلم مسترد و کاک
مس دواک مس دواک مس دواک
مستردی و مس استن دین بد در دست نذر گوشتی
بین بسته گردند. قصد حضرت اکبر شهر یاران مسترد
ایران الی را لغات نمایند طرز دومی جدیدی میگردند
و رابط لغت و محبت تحقیق همین شرق و غربی را حکم کنند و از چهار
حکم و معارف روحانی شرق بهره وافر برند و چون حضرت

شخص محترم ستر فیلیس نشی کھنڈانس صلح ملل

سن کامله کنه از سن صلح علی اعظم تا پنج ابن قرن غم است
 بن قرن نورانی در تاریخ ابن قبل و نظر ندارد از فتح قرن
 نماز است بفضائل اختصاص یافته که گوشت درختش بایست
 بمانی از اوراق ابن قرن بر وزن و اعصار بناید از جمله خالص عاقل
 بن قرن که فی الحقیقه معجزه است تأیید حدیث عالم است
 تعزیرات آن صلح عمومی و اتحاد ملل مجتهد در این نشانه است
 ایران مرکز اختلاف و نزاع و جدال بین ملل بود در هر که در حقیقت
 بنام ملل چون بیکدیگر باج میسر دهند ملل بیکدیگر آشتی و اتحاد
 بیکدیگر دارند در ادبیت بیکدیگر ایستاد و تصور نمی نمودند نفرت بین ملل
 در بعضی بود که بیکدیگر باج میسر دهند اگر سخی نبود در حقیقت ملل
 خلل می نمود از ادب و بی خفاک می شدند که اگر کار میسر می نمود

یکی از مهم ترین کفرانسی های صلیح بن اهلکلی که در این راه فرستاده بودند
همان کفرانسی صلیح عمومی بود که به موجب آن در این کفرانسی جناب
اجل الهی خلق خدا را شاد و از غم و غمنازی و آوارگی نمودند پس
اول هم نامه ای داشتند بهم چنین مریخ باختر و طرف جهان
در آن هیچ حاضر گردید . این کفرانسی سالی که برتره متعبد میگردد
و دیگر آن به هجده سال رسید . بنویس این اجتماع جناب
ستر اکبر است اسمایی از بزرگان و خیرخواهان ابریک است
این برادر را در سن فخر دنا بر سال قریب چهار صد نفر از اعظم
و سبب این دو کلمه و در فخر و فخر و از دنی و سبب اهل
و در آن کفرانسی که در آن کوه های بسته و خرم میاست
نیو لوکر کساخته شد چنگ گشته و نقاطین مشهور در موضوع
صلح بسلام و روق و فخر نزاع های دول بواسطه مجلس قضایین
الهی لایس و این و غیره خطابه های غمناک و دلخوار
که خلاصه افکار دانشمندان در این است چنانچه در اطراف
جهان انتشار میدهند و از آنجا که منشی این کفرانسی
باید مریخ باختر را شاد و خوشی میکند بود لهذا چنین
نفران بنام این ابرائی را ترویج و تخریب نموده که مضرت
و فایده گاری این کفرانسی هم را قبول نمائند که هر سبب اطلاع
از آن گردد و هم چنین این افایان گفتند که بهمانان حاضر
در این امور نوعی که اصل و زبیر حضرت بهمانان است
و جان بازی نمائند و همچنین چند نفری قبول نمودن ایشان
کفرانسی نبی گردید و ده نفری غم و غم و غم گردیدند که
عضویت در این کفرانسی بر ضد منشی حضرت عبدالمطلب
باری پس از آنکه مریخ باختر و دانشمندان رجعت نمودند
در باب این کفرانسی و منشی منشی حضرت عبدالمطلب
عرض نمود و الواح خدائی با تاج حضرت از سما قدرت نازل
که منشی اطلاع یاران در این مقام درج نمائیم تا هر کس بداند نفوذ
این امر تا به درجانی صعود نمود و چون کسی مصدر غایت
عظمی میشود . قبل از نقل این الواح لوح مبارک دین را
مقتضای نشر نمائیم . بنویس خطابه شما در کنگرس رسید
فی الحقیقه فدائی جمال مبارک هیچ فکری در دگر چه بدست را
ملکوت الهی نپذیری . از حد این نطقی که در آن کنگرس (صلح)
نمودی . یاران الهائی باید جمع افکار حرف آن نمائند که چنین
منجذب به ملکوت الهی شوند زیرا این نفوس بدوین

کلی از مهم ترین کفرانسی های صلیح بن اهلکلی که در این راه فرستاده بودند
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نیو لوکر کساخته شد چنگ گشته و نقاطین مشهور در موضوع
صلح بسلام و روق و فخر نزاع های دول بواسطه مجلس قضایین
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و فایده گاری این کفرانسی هم را قبول نمائند که هر سبب اطلاع
از آن گردد و هم چنین این افایان گفتند که بهمانان حاضر
در این امور نوعی که اصل و زبیر حضرت بهمانان است
و جان بازی نمائند و همچنین چند نفری قبول نمودن ایشان
کفرانسی نبی گردید و ده نفری غم و غم و غم گردیدند که
عضویت در این کفرانسی بر ضد منشی حضرت عبدالمطلب
باری پس از آنکه مریخ باختر و دانشمندان رجعت نمودند
در باب این کفرانسی و منشی منشی حضرت عبدالمطلب
عرض نمود و الواح خدائی با تاج حضرت از سما قدرت نازل
که منشی اطلاع یاران در این مقام درج نمائیم تا هر کس بداند نفوذ
این امر تا به درجانی صعود نمود و چون کسی مصدر غایت
عظمی میشود . قبل از نقل این الواح لوح مبارک دین را
مقتضای نشر نمائیم . بنویس خطابه شما در کنگرس رسید
فی الحقیقه فدائی جمال مبارک هیچ فکری در دگر چه بدست را
ملکوت الهی نپذیری . از حد این نطقی که در آن کنگرس (صلح)
نمودی . یاران الهائی باید جمع افکار حرف آن نمائند که چنین
منجذب به ملکوت الهی شوند زیرا این نفوس بدوین

حضرت ستر البریت اسمایی رئیس کفرانسی
صلح عمومی ایله الله تعالی

حضرت ستر البریت اسمایی رئیس کفرانسی
صلح عمومی ایله الله تعالی

ای شخص عظیم محترم در جواب در جواب در جواب
صلح که در وقت ریاست شما تشکیل گشته ملاحظه کردیم و این
سرور درج حاصل شد که آنقدر در نظر ابریک در وقت ریاست
شخص جلیل مجلس صلح ملی تشکیل گردد امروز در عالم وجود الهی
اعظم از این نه در باب آتش آفرینش است در وقت
جمع دول و دل و سعادت ایشان از اول تا به سرای ایشان
اعظم تر و از حضرت نهایت اهمیت را دادند و بلکه بسبب
غرق در غم گردید و باعث ظهور صورت و شال الهی در عالم
انسانی و خلق فضائل نامتناهی لهذا این مشتاقان هر چند
آن سرور ایشان نمی ندرام ولی این امر عظیم نهایت عالی سبب
شد که فائزانه نهایت محبت حاصل نمود لهذا تا آخر
نام برداریم . این خطبه صلح علی را حضرت بهمانان در آن
در وقت سال پیش یعنی در سنه پنجاه و یک و بیست و یک
نمود در این وقت در این خصوص الواح الواح مبارک
اول در ایران تشریف نمود و بعد در سایر جهات انتشار داد تا
آنکه در کتاب اقدس که در قریب پنجاه سال پیش مازل شد
منسلح صلح عمومی را تشریح فرمود و بموجب بهمانان تکلیف فرمود

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در میان خود راه داده اند و ماران گزیده اسم دارند در استینا
 خود مخفی داشته اند. رعب و ترس و زدن را قانون حیات
 و سیاست و جدو فرض نموده اند و شجاعت و بسلت و شردلی را
 از صفی زندگانی محو کرده اند نفوس زکمه و عقده ی ملت و ملت
 را یا نفی از وطن کنند و یا بدار زنند و خاشعین و مغضن نفوس
 برستان را بجای آنها گذاردن امید پیشت رفت و ترقی آموختند
 حکیم خود را در لب کوه آتش نشاندن گسترده بچویند و هیچ فکر نکنند
 نشینند در اسور و بنویه غم عظیم ندارند و در فکر انجام هیچ
 کاری چهارم نیستند هر امری را به عقل تاریک و درایت
 شکست خودی بسجند و از کلیات خبری ندارند شیاطین
 فرشته مارا بهر وادی خوانند و راب بغیر را نه رسال
 گویند شب را روز مانند طلعت آردش تائی خادش را
 کل آسبل دارند و بادیه عقیم را گلستان و چمن و لی مارا
 امید و طید جهان است که انانی ترقی عموماً و ایرانیان خصوصاً
 از بزرگفلت بیرون آیند و بهر جهت و جهدی قیام نمایند که در
 قلیل مدت صفی آبکیا نسبتان محارف و معلوم گردد
 امروز نفس در امر صلح و صلح خست نمایند و بزرگانش در
 میان ملل عالم عزیز گردند حقیقت را بچشم خویشند و آگاه
 راستی و درستی را بگوش خود بشنوند و در حق المعین بدانند که
 حضرت بهاء الله لب سعادت ابدی و تمدن برمدی آنهاست
 این سسکه واقع البرهان است که اساس ترقی و علویت هر ملتی همانا
 کلمه الله یون دیر اکله الهی را نفوذ و رسوخ که کلمه الله را داران
 پس امروز فقط و سید ترقی و دهمی ایرانیان همانا شست
 بر این کلمه بهائی الهی است بهمین جهت است که ملل غریب
 باین مختصر پی برن در تفحص و تجسس آن کلمه الهی هستند زیرا بخوبی
 محقق شده اند که شش و اسافه نفوذ و رسوخ کلمه سبوی را
 کم نموده اند. تعالیم و بیانات حضرت بهاء الله و عبدالبهاء امروز
 واسطه اتحاد و اتفاق مابین ملل و دول گردیده آواز الله نیست
 و فضائل آذینت با طفال بشر آسوخه اساس یگانگی و وحدت
 بیست جامعه را حکم ریخته. الیکاش جمیع ایرانیان قدر این نیست
 را امید استند و فوائد عظیمه از پرتو این امر بر سر دارند و در میان
 حلفات مملکت قدم میزنند و دوله و دهر بلند میگردند و در حلقه
 و دست نشان بسوی کعبه جنان سبستند

۲
 صلح بین المللی
 سسکه صلح بین المللی که یکی از بزرگترین اصول اربهای است در این
 ایام در نظر دول غرب اهمیت زیادی بدامن و اینج و آنجا
 و تجدیدات این سسکه را موضوع گفتگو نمی زیاده نمود و احرار
 و ابرام زیاده دارند که دول بتدریج آلات حرب و قتل را کنار گذارد
 در طریق صلح و سلام مشی نمایند و دوستی و آشتی را برگزینند
 و در حق خون هزاران جوانان بی گناه ترجیح دهند زیرا اسرائیل
 از آثار رحمت و بربریت قرون ادلی است دلی هر قدر در این
 در تحقیر تمدن حقیقی بیشتر قدم زنند و جدو را با خلق دوستی
 و صفایست خواهد داد و جنگ را از منوم خواهد شمرد دولت
 امریکا بواسطه انزوای خود از ملل جنگجوی رادوب و جدائی از ملل خود
 از ممالک آنها قادیون که در کمال صداقت و بی غرض و در امر صلح
 بین المللی سخن زنند و از سر ترن پیشقدمی جوید و واسطه صلح
 بین دول جنگ گردد چنانچه دول باوس و ژاپون پس از مدتی
 قاتل و جنگ دولت امریکا را واسطه صلح و فیصله حرب قرار
 دادند و برزیدان قبل ستر روز دولت در این امر حضتی بزرگ
 اعلام الله می نمود بهم چنین بواسطه بستن عقده های تاریخی
 دوستی و درستی با سایر دول اکلیانات جنگ و جدال را کنار
 و بعد از سرشتی برای دیگران پیشنها نمود است و دلی بزرگترین
 خدمت با صلح بین المللی همانا عقده تاریخی است که در این ایام
 در میان دولت امریکا و انگلیس و فرانسه بسته شد و حال دولت
 آلمان و ژاپون هم حاضرند که با دولت امریکا این عقده تاریخی را
 بر بکنند. بر حسب مواد این عقده تاریخی که بر بسات جناب
 شوکتیاب برزیدان نفت صلح دوست انجام یافته به وقت
 اختلافی نزد زمین یا تجارت یا سرحد یا منافعی اصلی می افتاد
 ملی مابین این سه دولت واقع گردد عوض آنکه برای فیصله آن
 باهم دیگر جنگ نمایند قضاتی از طرفین معین نمود و دولت سوم
 بسطقی تسلیم در میان آورد تا در میان آنها بعد از حکم نمایند
 انجام این سعادت بزرگترین شکارهای سیاسی اینقرن بحال
 میروید و بر دوان در صلح و ممالک غریب میشت و طرب نمایند
 و خود را برود در قرن دهمی سلام ابدی نزدیک می بینند و در
 راه سعادت شتی و نویدی می پز امید میدهند

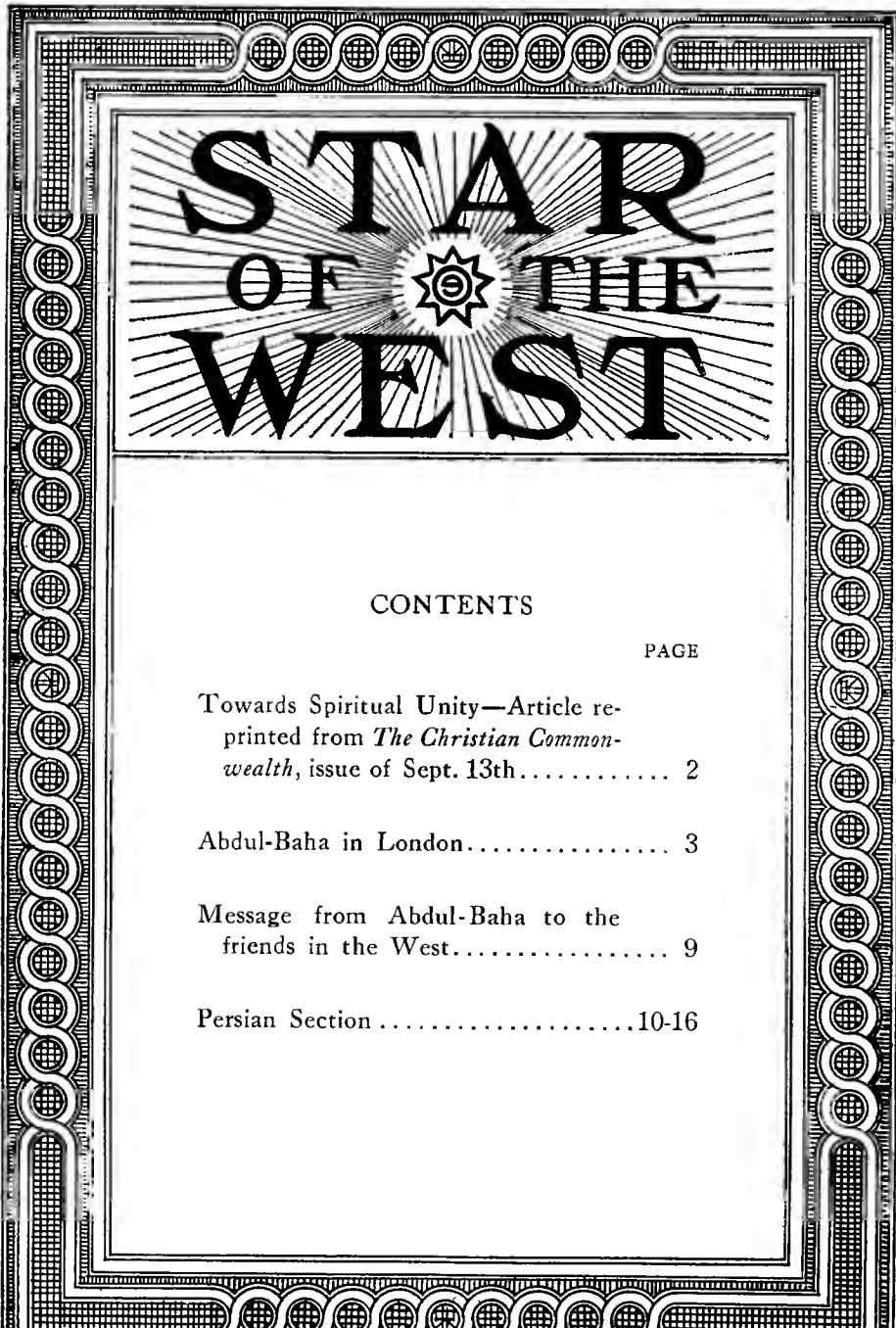
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شماره دهم
۱۴ اسفند المبارک ۱۳۲۹
فهرست مندرجات

۱. ولادت حضرت عبداللہاء بر ملک فرانسہ
۲. صبح بین المللی بستیہ عقدہ صبح دہلی بین دول امریکہ و انگلیس فرانسہ
۳. شرح کھزانہ صبح بین المللی سمپوٹیک امریکا
۴. لوح مبارک بافتخار سوسس ڈریس گنگوہ صبح امریکا
۵. لوح مبارک بافتخار نشی گنگوہ صبح امریکا
۶. سفرنامہ ایران امریکہ بایران
۷. وقائع اشراف ایران و امریکہ
۸. عکس خواب ستراج و خیال ایشان
۹. شرح مخفی اور مضامین این دو نفس محرم در امرانہ
۱۰. آدل گنگوہ زندگانی عالم در لندن بقہ ہر زلف آفرین حکیم

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[Reprinted from *The Christian Commonwealth*, London, Eng., issue of Sept. 13, 1911.]

TOWARDS SPIRITUAL UNITY.

An Interview with Abdul-Baha.

Dialogue Between Abbas Effendi and Rev. R. J. Campbell, M.A.

For years past, word has been coming to the West that a new prophet has arisen in the East, and that a great religious movement, starting in Persia, was spreading far and wide. Reports were vague and conflicting, but gradually the main facts emerged. Particulars have been given in *The Christian Commonwealth* from time to time, and in our last issue appeared in outline the story of the movement and its leaders. The founder was Seyyed Ali Muhammad, whose "manifestation" took place in Shiraz, Persia, in 1844, before he was twenty-five years of age. He assumed the name of Bab (gate), and at the end of six years, mostly spent in prison, was with one of his devoted followers, publicly shot by order of the Shah's Government. For a short time Mirza Yahya of Nur, who was only twenty years of age, was, under the title of Subh-i-Ezel ("The Morning of Eternity"), regarded as leader, but the succession ultimately devolved upon his elder half-brother (born November 12, 1817), Mirza Husayn 'Ali, or Baha'u'llah ("The Splendour of God"). He came to be recognised as the One ("Whom God would manifest") whose advent the Bab had foretold, and during his lifetime disciples rapidly multiplied. Upon the death of Baha'u'llah (at Acre on May 28, 1892), his son Abbas Effendi (also called Abdul Baha, "the servant of Baha") succeeded him, and it is he who is now visiting this country.

Some months ago I received private information that Abdul Baha might possibly visit this country, and recently he dispatched from Switzerland the telegram published in our columns a fortnight ago. On Monday evening of last week "The Master," as his followers naturally call him, arrived in London, and on Tuesday I had the privilege of meeting him. "What is he like?" Let me quote the words of one who visited him at Akka a few years ago:—

"He is of middle stature, strongly built. He wears flowing light-coloured robes. On his head is a light buff fez with a white cloth wound about it. His long grey hair rests on his shoulders. His forehead is broad, full, and high, his nose slightly aquiline, his moustaches and beard, the latter full, though not heavy, nearly [now quite] white. His eyes are grey and blue, large, and both soft and penetrating. His bearing is simple, but there is grace, dignity, and even majesty about his movements. . . . We see the benignity and the kindness of his countenance."

It was interesting to find Abdul Baha well acquainted with *The Christian Commonwealth*. "He is very pleased with what you write in your paper," were the first words, after a cordial welcome that came through the interpreter. "Some of the papers write things that he does not like and are not correct, but you write about what you know." The production of an early copy of our last issue caused some merriment. The fact that it was printed a day before the date it bore amused him, and when the paragraph, "A meeting between Abdul Baha and the editor of *The Christian Commonwealth* took place yesterday (Tuesday) afternoon. Some particulars will probably appear in our next issue," was translated to him, he said, with twinkling eye, he was very pleased with our "prophetic writing." Of the preceding passage, referring to the fundamental unity of all religious faith, Abdul Baha said, "You have written all that I can say to you. That shows that we are one in spirit."

Alluding to his visit to this country he said he wished to gain strength and to see his friends; the length of his stay would depend upon the state of his health. After forty-two years' imprisonment he was glad to be able to travel. I asked whether it was correct, as has been stated, that he was born in prison. No, he said; he was born in Teheran, the capital of Persia, in the spring of 1844. I gathered that at that time his parents were of good position and dignity. When the boy was nine years of age, the family was exiled from Teheran to Bagdad. From the beginning, the movement had been under the ban of the civil power, and sometimes, through mistaken zeal, such as that of Peter when he struck off Malchus' ear, some disciples came into direct conflict with the government. It was the attempted assassination of the Shah of Persia in 1852 by a young Babi, who had lost his mental balance, that led to the arrest of Baha'u'llah and the banishment of the family and many of their co-religionists. From Bagdad, Abbas Effendi, with his father, was transported to Constantinople and Adrianople, and, finally, in 1868, to Akka, in Syria. Here Baha'u'llah remained a prisoner until his death in 1892, and here his son, Abdul Baha,

(CONTINUED ON PAGE FOUR)

STAR OF THE WEST

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No. 11

[*Special to the STAR OF THE WEST.*]

ABDUL-BAHA IN LONDON.

Abdul-Baha duly arrived in London on September 4th, and his visit to this country has been notified and commented upon in all the great London dailies. The great majority of articles that have appeared are both restrained and dignified in tone and there has been a welcome absence of sensationalism in the descriptions of Abdul-Baha's appearance and in the accounts of his life and work. Everywhere wonder is expressed that 40 years of imprisonment and suffering should have been so heroically borne and should have left so few physical traces of the terrible and lifelong strain that has fallen to his lot. Abdul-Baha was tired by the long journey but found his London quarters both comfortable and convenient. The rush and roar of the great metropolis have greatly interested him but at all times he gives one the impression of living a greater and fuller life, which takes little account of temporary material surroundings, recognizing instead the all-pervading power of the One Spirit pulsating throughout the whole universe.

Abdul-Baha receives all who come to him, whether great or small, providing they show a real interest in the Great Truths for which BAHÁ'Ó'LLÁH stood. Countless press correspondents have been received and they usually retire from the interview greatly impressed by his noble dignity and spiritual simplicity. Many of the London dailies refer to him as the great Persian Prophet, but in *The Observer* (Sept. 10) and other papers, Abdul-Baha expressly states that he simply claims to be the Son of a Prophet and refers all enquirers to the Teachings and inspired life of his Father, BAHÁ'Ó'LLÁH. Believers from the world over have gathered in London during the present month and express keen gratification at the tremendous wave of interest now being taken here in the Bahai Message. Abdul-Baha has been visited by many well-known leaders of thought now in this country.

He rises about 5 a. m. and works for some hours at his correspondence. Interviews commence soon after 9 a. m. and last until midday. After lunch he takes a short rest and then usually drives out into the parks or to visit various people who are deeply interested in his work. Gatherings of friends take place nearly every evening and he has given some wonderful discourses at such times. Many pilgrims have been deeply stirred and inspired by the Teachings and advice they have received from him during his visit.

He is quite vigorous and looks both well and cheerful and is undoubtedly impressed by the real depth of interest and feeling that are being shown toward him in England. With very great reluctance and only as the result of insistent pressure Abdul-Baha consented to be photographed and in a few days a reproduction will probably find its way into the illustrated press throughout the civilized world.

On Sunday evening, Sept. 10th, Abdul-Baha accepted an invitation from Rev. R. J. Campbell to visit the City Temple. The visit was kept secret, but the congregation was as usual very large, probably well over 2,000. Abdul-

Baha spoke from the pulpit for about nine minutes and the tense thrill vibrating throughout the whole building was most strongly marked. He spoke in Persian, in full, vibrant tones and the whole congregation was held spell-bound. For the first time probably, in the history of the Bahai Movement, its venerable leader addressed a great public gathering, and those of us who were privileged to attend can never forget the wonderful impression produced. It seemed to us as if a new page in history was being turned over and as if a new religious and spiritual epoch was being outwardly launched upon an expectant world before our very eyes.

Abdul-Baha closed his address with a short but most impressive blessing, a translation of his words, previously sanctioned by him, was read and created widespread interest. Mr. Campbell then expressed his deep appreciation of the great honor and privilege that had been bestowed upon his church by the presence of Abdul-Baha and in a few carefully chosen words spoke of the Bahai Faith as one of the most remarkable Movements of this or any age. The service then closed with the singing of the doxology and a short prayer. In the vestry Abdul-Baha expressed keen delight at the reverent and prayerful attitude of the congregation and his visit will most certainly bring great blessing to the City Temple and the many activities that centre around it.

Probably Abdul-Baha will remain in England for another ten days and will then cross to Paris before returning to the Near East for the winter months. His presence among us is a profound blessing and its unifying spiritual effect will grow unceasingly. The power of the Spirit of Unity, when strongly and insistently developed will attract him to America at some future date. No other power will bring him among you. The believers in England are fully conscious of their own shortcomings and had it not been for the wonderful work of the Universal Races Congress, Abdul-Baha would hardly have visited London this year. However, the great power and privilege of his presence have been given to us and in return we would wish to do everything we can to be of service to the Bahais in America and throughout the world. It is to be hoped that some representative of the Bahai Movement in London will be able to visit the States at no very distant date, in order to help forward the work there and to describe the wonderful and spiritual effect of Abdul-Baha's presence in London.

Abdul-Baha, Servant of God! No other title would be so appropriate or so dignified. The work now being so triumphantly brought to fruition by this great Master of Men will endure throughout all future ages and the great spiritual ideals that lie behind it will become actual realities, possibly within the boundaries of the present century! Surely we require no greater inspiration than this!

W. T. P.

TOWARDS SPIRITUAL UNITY.

(CONTINUED FROM PAGE TWO)

spent forty years within the fortifications. Three years ago, on the proclamation of the Turkish constitution, he became free. During his long imprisonment he thought not of himself, but of others; he enjoyed continual communion with God, he ministered to the needs of his fellow-prisoners, and it was because he lived this unselfish life that he survived while many others perished. "A captive for the cause of God," his interpreter explained, "his prison was to him as a palace. His body was suffering, but his soul was free."

The invariable tendency on the part of the followers of a great religious leader is to attribute to him supernatural powers. Abdul Baha emphatically disclaims possessing any such, and even deprecates the description of himself as a prophet. He told me he had never spoken a single word implying that he had right to such an

appellation. "I am simply a servant of God," he said, "and I do not wish to be called anything more than that." He assured me that he has no desire to found another sect. "The foundation truth of Baha'u'llah is the foundation truth of all religions. The principles of the prophets of Israel and of Jesus Christ and of other religious teachers have been largely forgotten; Baha'u'llah has renewed them. Therefore, the Bahais have for the followers of other religions the greatest love and yearning, because they know that mankind is one. Baha'u'llah seeks to promote and establish friendship and union. He addresses himself not to a sect, but to the whole world. We are all branches of one root, blades of grass in one meadow. It is misunderstanding that has caused divisions and differences between mankind. If the truth were brought to people they would understand that they are all one, and each would say, This is the truth I have been looking for. Because the principles taught by every true prophet are the same; there is no difference between them.

"What is the distinctiveness of the Bahai faith? what is its special contribution to world-religion?"

"The proclamation of the unity of mankind, and consequently, peace between all nations and also the renovation of the teaching of the prophets whom God has sent to the world, and its presentation in a form suitable to our time. When Baha'u'llah appeared in the East proclaiming the unity of mankind all the powers of Persia were directed against him but in spite of all opposition he spread his message. For fifty years he endured, often in chains, the greatest suffering; four times he was exiled from country to country but his voice could not be silenced, his influence could not be stopped. As a result of his life and teaching the different sects of Persia are becoming one family of God; the Mohammedans, Christians, Jews, Zoroastrians who have accepted Bahaism are now in the greatest unity and harmony. There is no more any war between them; each honours the head of other religions: Mussulmans are honouring Moses and Christ; Christians are honouring Mohammed and Moses; Jews are honouring Jesus and Mohammed. They have learned to love one another, and are becoming one. The cause of unity is the cause of life itself, it is divine; that which leads to division or hatred is satanic. Religion should make for unity. The prophets did not come to bring about distrust and separation. Ignorance is the cause of division and hatred. Religion is like medicine; it is meant to cure, but in the hands of unskilled or bad physicians what should effect a cure may create disease, what should give life may cause death. Therefore we must strive with all our strength, with all our heart, to promote only that which leads to unity and life."

It is not surprising that people in increasing numbers are attracted to the Bahai faith by its catholicity, the loftiness of its ethic, the simplicity of its teaching, its complete freedom from narrow and exclusive dogma. It has no organization, no hierarchy; no ritual, no fixed places and times of meeting; in short, it is spirit and life. It does not seek to proselytise; you can be a Bahai without ceasing to be a Christian, a Jew, or a Mohammedan. There are adherents of the Bahai faith in every country in the world; in Chicago a monthly organ has appeared, "THE STAR OF THE WEST," printed partly in English and partly in Persian. There is a considerable body of Bahai teaching of which some particulars have already appeared in *The Christian Commonwealth*, and further accounts will be given from time to time; the essentials of the faith may be gathered from Abdul Baha's utterances given above and below. Following the practice of Baha'u'llah, Abbas Effendi issues from time to time written tablets for the edification of Bahais and all who care to read them. He volunteered to write one such for *The Christian Commonwealth*; this, in Persian character, will be reproduced in facsimile in our next issue, together with a summary in English.

It has been my good fortune to meet Abdul Baha several times during the past week. In one conversation I sought his impressions of England. Coming straight through to London, and having so far had only a few motor drives in the West End, he has not had much opportunity of observing the life and habits of the people generally, but already he has been much impressed by the freedom we enjoy. "I admire the liberty you have in England and the use you make of it," he said. "Every person in this country can go his own way and say what he thinks without anyone making him afraid; in fact, he is king of himself."

"Do you consider we have too much liberty?"

"Oh, no; you all seem to be perfectly comfortable and perfectly safe. Freedom of thought and speech enlarges the circle of one's understanding and leads to progress and unity. English people ought to be happy."

Abdul Baha is married, and has had eight children, four of whom are living.

He was frequently urged, in accordance with Mohammedan custom, to take a second wife, the more so that he has no heir; but he is a believer in monogamy, and says that if it had been God's will that he should leave a son the two born to him would not have been taken away.

I happened to be in the room when Rev. R. J. Campbell was announced. There were also present several English ladies, Mr. Dreyfus-Barney (who kindly acted as interpreter), Tamaddon-ul-Molk (Abdul Baha's secretary), an elderly Persian scribe who sat like a statute taking notes of the Master's words, and another Persian gentleman—altogether a picturesque mingling of East and West.

MEETING BETWEEN ABDUL BAHA AND MR. CAMPBELL.

Immediately Mr. Campbell entered the room Abdul Baha rose from his chair and advanced to meet him with smiling face and arms extended. The elder man grasped both the hands of the younger, and, retaining them, warmly greeted him. His expression and manner showed that he regarded the occasion as no ordinary one. Standing face to face, linked hand in hand, in the centre of the room, these two spiritual leaders of world-wide fame—Eastern and Western, but essentially one in their outlook on life—formed an impressive picture that is stamped indelibly on the mind's eye of all who were privileged to be present. The meeting was so remarkable that I ventured to take notes of the conversation (conducted through an interpreter), and here reproduce them. It should be mentioned that the note-taking was quite unpremeditated. Neither speaker was aware that his words were being recorded. The conversation was private, and permission to publish was given with reluctance.

Abdul Baha first inquired after Mr. Campbell's health, and said he had been very anxious to meet him. The conversation then proceeded as follows:—

R. J. Campbell: I have long looked forward to this opportunity.

Abdul Baha: That is proof that both our hearts are at one.

R. J. C.: I think that is true.

A. B.: There is a Persian saying that hearts that are at one find their way to one another.

R. J. C.: I do not think that saying is peculiar to Persia.

A. B.: Often two people live in the same house in constant intimacy, but their hearts are not united. Here are two men, one living in the East and one in London, whose hearts were coming to meet one another long ago. Although in the material world we were far apart, we have always been near in the spiritual world. The real nearness is the nearness of the heart, not of the body.

R. J. C.: The spirit knows no nationality.

A. B.: Praise be to God that now there is between us a material as well as a spiritual tie, the union is perfect!

R. J. C.: I am so glad that you took the resolution to come to England, even though you can remain only a short time.

A. B.: From the time I left Egypt my purpose was to come here, but I remained a few days on the Lake of Geneva for change of air.

R. J. C.: I know many of your friends who are also mine.

A. B.: I have read your sermons and speeches.

R. J. C.: And I have read yours.

A. B.: That is a proof of unity. As I have read your sermons (with a humorous smile), you have to read mine.

R. J. C.: I see on my left one who has spoken from my pulpit (Tamadden-ul-Molk).

A. B.: We are all friends of one another (hands raised as in benediction). We have spread the proclamation of universal peace, therefore we are friends of people all over the world. We have no enemies; there are no outsiders; we are all servants of one God.

R. J. C.: That is good.

A. B.: Worshipers of one God, we are recipients of the graces of one God. Men have made differences and divisions; God did not establish them. God has created every one, and treats every one equally. He is merciful to all and gives food (lit. "livings") to all. God knows every one. To him none is a foreigner. We must follow his example.

R. J. C.: What is distinctive of the Bahai movement as compared with the faith out of which it came?

A. B.: The Bab foretold the coming of One after him who would address the whole world. We are the followers of that One—Baha'u'llah. When he manifested himself, some of the followers of the Bab did not receive him. Those are called

Babis; the disciples of Baha'u'llah are Bahais. The Bab came as a reformer of Islam, and foretold the coming of a greater one in his footsteps. Instead of confining his revelation to the Moslem world, Baha'u'llah gave it forth to all mankind. The narrow-minded ones, even those who meant well, could not understand so broad a movement, they were not strong enough to follow Baha'u'llah; they said, "He is speaking a language we cannot understand." Therefore they are called Babis.

R. J. C.: What a close parallel to primitive Christianity! The Judaising portion did not wish the Gospel to go any further.

A. B.: It has come about, by their narrow-mindedness and exclusiveness, that the Babis are now opposed to all the other religions; they want to keep rigidly to the teaching of the Bab, and convert everybody to it. The Bahais recognise the truth in all religions. They come from the same root, but there is now that difference.

R. J. C.: A difference of attitude.

A. B.: Their conduct is absolutely different.

R. J. C.: How many Babis are there?

A. B.: Very few.

Interpreter: Perhaps 200 or 300 in Persia.

R. J. C.: It is suggested that there are three million Bahais.

Interpreter: There are no statistics. The Babis are more politicians than anything else. Some Persians, who do not live the life, are not acquainted with the life, claim to be Bahais, because they know the Bahais are the advanced people.

R. J. C. (to Abdul Baha): I should like you to visit the City Temple.

A. B.: I should like to come. I know that the City Temple is a centre of progress in the religious world, and seeks to promote a universal understanding. As you have been a promoter of unity in the Christian world I hope you will strive to bring about unity in the whole world. A man first wants unity in his own family, and then as his intelligence expands he wants unity in his village, then in his town, then in his country, then in the world. I hope you will strive to unify the whole world.

R. J. C.: We are doing what we can. We believe that religions are many, but Religion is one.

A. B.: The principle of religion is one, as God is one.

A Lady: Mr. Campbell's reform movement in Christianity is helping the world of Islam. The attitude of the New Theology is one Moslems can understand; they cannot understand the divisions of Christianity.

R. J. C.: I have had some evidence of that.

When Mr. Campbell left it was with the understanding that there would be a further meeting.

ABDUL BAHA AT THE CITY TEMPLE.

Abdul Baha attended the evening service at the City Temple on Sunday. No announcement of the visit was made, and, although the sight of the Persians and other members of the suite in the congregation excited curiosity, very few people were aware that the Bahai leader was expected. The service proceeded as usual until the hymn immediately preceding the sermon. Whilst this was being sung a venerable figure, clad in Persian robes, was seen slowly ascending the stairs of the pulpit. When the hymn was finished Mr. Campbell placed the distinguished visitor in his own chair, and then, addressing the crowded congregation, said:

"I propose to shorten my sermon this evening, because we have a visitor in the pulpit whose presence is somewhat significant of the spiritual drawing-together of East and West, as well as of the material drawing-together which has long been going on, and I think you would like to hear his voice, if only for a few moments."

Mr. Campbell spoke on "The Use of the Will in Prayer," (Luke xviii. 1). He then said: "This evening we have in the pulpit of the City Temple the leader of one of the most remarkable religious movements of this or any age, a movement which includes, I understand, at least three million souls. The Bahai movement, as it is called, in Hither Asia rose on that soil just as spontaneously as Christianity rose in the middle territories adjoining, and that faith—which, by the way, is very closely akin to, I think I might say identical with, the spiritual purpose of Christianity—that movement stands for the spiritual unity of mankind; it stands for universal peace among the nations. These are good things, and the man who teaches them and commends them to three millions of followers must be a good man as well as a great. Abdul Baha is on a visit to this country—a private visit—but he wished to see the City Temple; and I think I am right in saying for the first time in his life he has consented to lift up his voice in public. He does not address public meetings,

he does not preach sermons; he is just a religious teacher. He spent forty years in prison for his faith, and from his prison directed the efforts of his followers. There is not much in the way of organisation, but simple trust in the Spirit of God. We, as followers of the Lord Jesus Christ, who is to us and always will be the Light of the World, view with sympathy and respect every movement of the Spirit of God in the experience of mankind, and therefore we give greeting to Abdul Baha—I do not know whether I could say in the name of the whole Christian community—that may be too much—but I think in the name of all who share the spirit of our Master, and are trying to live their lives in that spirit. Abdul Baha, I think, intends to say a word or two in response to this greeting that I address to him in your name."

ADDRESS BY ABDUL BAHÁ.

Abdul Baha then advanced to the front of the pulpit, and addressed the congregation. He spoke for eight minutes in Persian, with considerable animation, his voice rising and falling as in a rhythmic chant. Towards the close he placed the palms of his hands together as in prayer. The translation was afterwards read by Mr. W. Tudor Pole, as follows:—

"O noble friends, seekers after God, praise be to God! To-day the light of truth is shining upon the world in its abundance. The breezes of the heavenly garden are blowing throughout all regions. The call of the kingdom is heard in all lands, and the breath of the Holy Spirit is felt in all hearts that are faithful. The Spirit of God is giving life eternal. In this wonderful age the East is enlightened, the West is fragrant, and everywhere the soul inhales the holy perfume. The sea of the unity of mankind is lifting up its waves with joy; for there is real communication between the hearts and minds of men. The banner of the Holy Spirit is uplifted, and men see it, and are assured with the knowledge that this is a new day. This is a new cycle of human power. All the horizons of the world are luminous, and the world will become indeed as a garden and a paradise. It is the hour of unity of the sons of men, and a drawing together of all races and all classes. You are loosed from ancient superstitions which have kept men ignorant, destroying the foundations of true humanity. The gift of God of this enlightened age is the knowledge of the oneness of mankind and the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come; the world will be seen as a new world, and all men shall live as brothers. In the days of old an instinct for warfare was developed in the struggle with wild animals; this is no longer necessary; nay, rather, co-operation and mutual understanding are seen to produce the greatest welfare of mankind. Enmity is now the result of prejudice only. In the 'Hidden Words' Baha'u'llah says 'Justice is to be loved above all.' Praise be to God, in this country the standard of justice has been raised; a great effort is being made to give all souls an equal and a true place. This is the desire of all noble natures. This is to-day the teaching for the East and for the West; therefore, the East and the West will understand each other and reverence each other, and embrace like long-parted lovers who have found each other. There is one God; mankind is one; and the foundations of religion are one. Let us worship Him, and give praise for all his great prophets and messengers who have manifested his brightness and glory. The blessing of the Eternal One be with you in all his riches, that each soul according to his measure may take freely of him! Amen.

Mr. Campbell: "I think you will probably agree with me that this is an interesting as well as a unique occasion, and that what we have been listening to, in that brief message uttered by a spiritual teacher from the East, is in spirit the same message that you are listening to on the authority of Jesus week by week. It is a great time, a time of the drawing-together of all people. East and West join hands in the City Temple to-night."

The service closed with the doxology and benediction.

After the service, in the City Temple vestry, Abdul Baha wrote a few sentences in Persian in the pulpit Bible and added his signature, as follows:

This book is the Holy Book of God, of celestial inspiration. It is the Bible of salvation, the noble Gospel. It is the mystery of the Kingdom and its light. It is the Divine Bounty, sign of the guidance of God.—Abdul Baha Abbas.

Asked by Mr. H. W. Chapman his impressions of the service, Abdul Baha replied: "It is an assembly which is turned to God. The light of guidance is shining luminous here. The bounty of the Kingdom was spread, and all hearts were praying to God." As he took his departure Abdul Baha said in English, "I am very happy." So were we all!

A. D.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

HE IS GON!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. II

Chicago, (September 27, 1911) Masheyat

No. 11

Mr. Chas. Mason Remey, of Washington, D. C., has returned from London, Eng., bringing the following message from Abdul-Baha to the friends in the West:

Regarding the Mashrak-el-Azkar, Abdul-Baha said, "Its building is the most important of all things. This is the spiritual foundation. For that reason it is the most important of all foundations. From that Spiritual Foundation will come forth all manner of advancement and progress in the world of humanity. Therefore, how great is its importance." Later on Abdul-Baha said that the believers have many duties to perform. They should associate themselves with and assist all good causes. Aiding and supporting educational, charitable and other philanthropic institutions should form a part of their work. They should serve and unite with all people in humanitarian works.

From these and some other remarks which I was unable to write down verbatim, I saw that Abdul-Baha wishes us—his followers—to regulate our lives each according to the conditions which surround the individual. No defined rule applicable to all can be laid down. Everything in daily life has its importance, nevertheless some things are of comparatively greater importance than others. Therefore, when Abdul-Baha says that the building of the Mashrak-el-Azkar is of the *greatest importance* he means that of all institutions in the world the building of that edifice is of primary moment. Surely he has given us all the instructions necessary in this matter. Now all which remains is for us to unite and to do the work. Whatever the believers do in unity will be pleasing and acceptable to Abdul-Baha. He wishes all to be perfectly free to serve as they feel moved, therefore when we see people wishing for things other than what we consider to be the most important thing, we should in no way criticize nor condemn their methods, for such is against unity and unity is our safeguard and light of guidance in all matters. Abdul-Baha gave me to understand that the *consultation of the believers is of the greatest importance in Bahai work. This is absolutely necessary before unanimity of action can be reached.*

Our Persian section this issue contains: (1) Tablet by Abdul-Baha revealed on the eve of his departure for Europe; (2) an account of his visit to London, England; (3) regarding his coming to America.

عز آنها کتابی بر ضد امرا تئ تصنیف داشتند و خواستند
 داد بفرستند فرمودند که چون نور از ظلمت رب
 و دهرش نماند و بهای نوع اهل حقیقت از دشمنان
 مغرضین نترسند
 از یوم ورود مبارک به لندن جراید خبر آن شهر
 معادلت مفتقد در خصوص امراته مرقوم نموده اند و
 ملک در تعجید و تعریف این دین عمومی بیانات محبت
 آیز و حقیقت درج نموده اند و حتی نگارانی در این باب
 بجایند امریکه رسید که انشا الله تعالی بتدریس در شان
 آینه به ترجمه در نشر آنها خواهیم کوشید و همچنین بعضی
 از نگارسانی بجایند امریکه مبارک شرف گشته و از آنها
 محبت و رافت نسبت به ملت انگلیس از ان غایت
 فرمود که عکس مبارک را بر دارند و چندین عکسها
 بسیار خوب برداشته شده است از فرار معلوم
 حضرت مولی الوری چندی دیگر در لندن توقف نموده
 و از آنجا عازم پاریس خواهند گردید

سفر عبدالبهاء بامریک

باز آذ حلقه بر در زندان شوق زن
 کجا بر او دید چه سسار بر در است
 باز آ که در ذوق تو چشم امید دار
 چون گوش روزه دلر بر الله اکبر است
 دانی که چون همی گذرانم روزگار
 رودی که بدینو میگذرد روز محشر است
 گفتیم عشق را بصوری دوا کنیم
 هر روز عشق بیشتر و صبر کمتر است
 صورت ز چشم غائب و اخلاق در نظر
 دیدار حجاب و معانی برابر است

از فرار معلوم حضرت عبدالبهاء سفر خود را در این
 ایام بمالک اروپا منتهی نمود و اجای این صفات
 را از ملاقات جمال مبارک محروم خواهند نمود
 و همچنین

این خبر بسیار سب حزن و اندوه قلب کثیره است
 و اظهارات ناسدی در وجه همداد آشکار و پراچ
 باران را عقیده داشته بود که حضرت مولی الوری از روی
 رافت و محبت بهائیان امریکه را مصدر افتخار
 و عبادات فرموده و پس از سفر در مالک اروپا
 این اتفاق را از اول شمس حقیقت روشن و متوجه
 فرموده و از این یقین است که این قلب بکینه
 از راه سبیل بیانات الهی محو نگرداند و از فیض
 بی بهره ننماید زیرا فی الحقیقه از یوسکه مرکز مشایق
 شهر جفا خارج شد و در مملکت معرجه اقامت فرمود
 بزرگترین امید بهائیان امریکه سفر مبارک باین صفات
 بود و از اول از هر طرف عرایض مفتقد شفی ارسال
 حضور فرستاده بعد جمیع باران کینه از بهائیان
 شکیانگو دنیویو کرک و دانشنگین انتخاب نمود
 عمومی که با مضای تم غیری رسید بود حاضر نموده و رای
 حضور داشتند و از همان ایام حضرت من الله
 در الواح کیزه که اغلب آنها در این جریده چاپ و انتشار
 گردیده است فرموده اند که یقیناً تزییف خواهند آورد
 شکی نیست که امروز برای اعلان عمومی نظم مملکت است
 دانش را عظم نجات الله و ترویج عام کلمه الله امریکه
 محتاج به حضور حضرت عبدالبهاء است زیرا هنروران
 نفوس از بر خفت بیدار خواهند شد و در سر و
 رهن داخل خواهند گردید اتفاق امرستان نامی قرار
 روش خواهد گردید و گستان الهی به گل در یحسان
 ترین خواهد گشت چون در این ایام بعضی اخبار
 ناسیدی از باب وصول گردید باز اجای الهی در
 هم جمع شد در فکر آن هستند که دوباره عریض عمومی
 بخود مبارک بنرستند و از جمیع قلب الحاج و انابه
 کنند که پس از توقف در افاق اروپا بامریک
 ایام بمالک اروپا منتهی نمود و اجای این صفات
 را از ملاقات جمال مبارک محروم خواهند نمود
 و همچنین

همیشه در دگر گمازانند و فرامیند

را نمی بیند و لی چند خطه نگاشت که کل بر حقائق روحانی
 و بیانات الهی بی بره یک دل و یک روح گشتند و آن
 هیچ بجز حکم یک جبهه و یک قلب پدیدانمود و مثل یک
 فی بود که حضرت عبداله با در آن سرود ای ملک و انعام
 لاهوتی سپرد و چون خطاب مبارک از پیش چنان شد و تذکر
 آن در بای ان تبت لا محاصره نمود بود که گویا یک
 در عالم عشق محبوب سیر دیران می نمودند و جانها را ز
 قوا بسخاچ شدند در حیات و کشف محبت بود که
 عالمیان و سرور آدمیان بساحت دگرش رفته بودند
 و چون در آخر نطق مرکز بقیاق دست های مبارک را
 به سمت ملکوت ایی بلند نمود و از درگاه الهی رجای برکت
 نهادی برای ان جمع کرد سامعین باندانشه شاکر
 و منجذب گشته که تخراب از توصیف آن بشر است
 فقط مثل آن بود که پس از هزاران سال تشنگی آب
 حیات رسید و بعد از سپردن اینها بمنزل مقصود
 وصول یافته اند و جمیع به تحقیق رسانیدند که روح الله
 و نور العزیز در آن مجلس حاضر و بواسطه قوت روحانی
 حضرت عبداله اتحاد حقیقی روح و یگانگی برقرار گشت
 نمودند . پس از آن مستر تودر بل که یکی از
 بستن لندن است برخواست و ترجمه بیانات
 مبارک را برای سامعین قرائت نمود تا آنکه کل
 بر مضامین آن اظطرب یابند (ترجمه خطاب مبارک در
 جراند لندن چاپ و ما امید داریم که بزودی فارسی آن
 باین بازار رسیده تا برای مشتربین شرق در صفحات
 بخرامتر درج نمایم) چون مجلس با تهی رسید مردم
 متفرق گشتند جمعی در جلوی در کسب حاجت شدند و دسته
 تازه نیکه حضرت عبداله برون آمدند و بسیاری از
 خود را در دست دهند و بعضی در نهایت احترام
 دامان مظهر را احساس میکردند . بعد از بیانات
 فرمودند که جمال مبارک در ایام زندگانی بایشان فو
 صیح دان بودند که در صفحات غریب ظهور ملکوت
 الهی را اعلان خواهند نمود و این نبوت اردو کامل
 گردید و در همان وقت اخبار جان پرور این مجمع را

از لندن با طرف شرق تگراف فرمودند .
 قبل از ورود حضرت عبداله به لندن "لیدی بلوم
 فیلد" که یکی از بهائیان ثابت است خانه خود را تقدیم
 حضور نمود که در ایام توقف در لندن در آن بیت منزل
 بفرمایند و حضرت مولی الوری از روی رحمت قبول
 فرمودند و هر روز از دم آفتاب تا نصف شب
 با سخنان بر دوجو یار و اخیا ر باز و مردم از جا میل
 و دانا و پیر و برادران و مرد و بزرگ و کوچک و فحشا
 و ادبا بکحض مبارک شرف شد در کثیف و فحشا
 لایقانه بنمایند و از داری علوم و حکمت الهی بهره ای
 وافر ببرند . مشغولیات و امور حضرت عبداله
 در این سفر دزدن لدا احصاء بشراخ است پس
 انکس من عرایض بهائیان امریک را انقلا حضرت فرمود
 فرمودند : "به اجای الهی در امریکا بگو که من خالد
 خلی مشغول بسیار کار دارم و دقیقه برای نوشتن
 الواح نمانده است نه تنها همیشه در قلب من حاضرید
 و در مشاجات برای شما دعا بنام من خالد قادر شستم
 که سفر خود را بصفحات امریک آعال کم دلی این
 در آیند و در سفر دیگر بامریکا خواهیم آمد و بارها ملاقات
 خواهیم نمود ."
 حضرت عبداله شهر لندن را دوست میدارند یک
 روز بعد از ظهر مس تورن برگ کرد و پراپت زار و الو میل
 خود برای سیاحت شهر لندن و عله گرفت و چون
 به "پنجند پارک" رسیدند محض شش چند دقیقه در باغ
 از اتومیل پایشن آمدند که ناگهان در بالدی افوت
 یک بالون طیاره هوید گردید و فی الفور دقت
 مبارک را جذب و بر تاش می آن چند دقیقه
 گذرانیدند پس از آن دوباره سوار اتومیل شدند
 فی از ترفیقات لندن انگلیس تریف فرمودند و در
 پیشرفت احوال زنان مجید کردند که میخواهند از مردان
 سبقت جویند و در کشش حیات در حوضه قانون
 مساوات در آیند بعد فرمودند که مع اینهمه ترفیقا
 نت انگلیس بعضی رجال غلام و فله ستم آنها در استقبال
 بر ضد امر آفریام خواهند نمود لدا انحصار یک نفر

این سفر را به عبارات ذیل یاد نمایند :-

اگر بدانیم که در این اقلیم اردبیل هر قدر شغل از ظاهر باطن طلب و تحقیق خود را در باب امر حضرت برای عبدالبهاء حاصل شد البته بیک کلمه مخفی در جواب قاضی میفرماید اکنون در محل دریاچه اسویرا در گراندهوتل دوبارک "مذقی است منزل داریم و در عازم پاریس و لندن هستیم هر روز از اطراف رجال و از مستقین و تخرین و مستعین جم غفیری حاضر محشری است که بندگان هر یک از ایشان را مستحق و مسئله قی باید جمیع مسائل مشکله را عبدالبهاء بیک بیک بنهایت مهربانی حل نماید."

چون جناب مستریمی همین دهم روزه از هندو مبارک از لندن رجعت نمود در ضمن صحبت با ایشان سلطان ذیل را در باب سفر خود برای یاران بیان کردند : پس از پنج سفر روی دریا باستانی وارد لیورپول شد و مخفی آنکه در روز یاران را برای دوش ساعت ملاقات کم عازم لندن کردیم هر چند از آن لطیف ملکوت سوبرا توجه نمایم زیرا

الحکم آن بود که حضرت من را اله الله هنوز نگاه میداشتند لهذا چون یکی از دوستان را زیارت کردم و دست را میز نهادند و گفتند که عبدالبهاء در لندن تشریف دارند بسیار بر دردت و از حصول مقصود دل آزرده اند لا چاره نیست ما را با لطیف تعالیم امر حضرت بقاء الله بر طرف دل و در این گشتن فریاد دلی در این سال گذشته ترسیده ام الله در آن دیار بسیار خارق العاده بنظری که زیر اذیت مستغرقین و مستغنین و بزرگان را بسوی خود جذب نموده و در دله دیگری در دلبناس انداخته و کسین آن دیار را بر طرف در تحقیق و جستجو از مسلمات اولیه که بزرگترین وسیله داشت امر الله در عاصیه که در لندن همانا تشکیل گنجه نژاد کاسی عالم بود و چون ناظفین و مستغنین بهائی در آن مجمع خطاب نامی فیض اداء نمودند و تعالیم روحانی اخوت و محبت امر را به بیانات رفیع و افاضل لطیف ظاهر ساختند لهذا اطلب سامعین زیاد گردیدیم و چنین جوایز یوتیه و هفتگی آن شهر بواسطه درج نمودن مقاله مستفقه نظر قارئین خود را بطرف این دین عمومی جلب نمود

بجز ناظر کاسی گنجه نژاد کاسی عالم که نمایندگان جمیع ملل نابودند ظاهر باطن طلب و تحقیق خود را در باب امر حضرت بقاء الله بهیوید ایست خشت زیرا آثار و آثار امر الله که محبت بین المللی و یگانگی بشر و صلح و صلح عام است در گراندهوتل دوبارک "مذقی است منزل داریم و در عازم پاریس و لندن هستیم هر روز از اطراف رجال و از مستعین و تخرین و مستعین جم غفیری حاضر محشری است که بندگان هر یک از ایشان را مستحق و مسئله قی باید جمیع مسائل مشکله را عبدالبهاء بیک بیک بنهایت مهربانی حل نماید."

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کبرگزین استمدادی است برای امر صلح عمومی صلح و صلح
 حقیقی و در حقیقت نمود میگویم که از اثر کلمات و تعالیم حضرت
 عبداله با و از این تاریخ ادوات جنگ و مجروحان بسیار
 از بودجه مخارجات خود خواهند کاست و بخش نامی صلح
 از صمیم قلب بشارت میدهم که "قوه قاهره خارق عالم
 طبیعت" بنائید و توفیق الهی قیام نمود است و از این
 بعد ترقی افکار آنها بجز اعتدال نخواهد بود پس اعضای
 جمیع صلح باید از جان و دل سرور و شوق یافتند و با
 عزت و شرف و دانی گسترانند که علل در حقیقت صلح و صلح
 و لیکه بگذارد حقوق بشر و تحمیل جاذب سادسی با قدرتی بسیار
 و همیشگی ملکوتی در میان آنها داخل شده و به نادان اعظم
 بعلو اهراس مزمنه مشغول است .
 سکنه دیگر که دقت حضرت عبداله با و را جذب خواهد نمود
 همانا اعتدالات خارجی و داخلی علی شرف است و افکار
 دول اروپا در حق آنها مادیان محضه نقد است
 هستیم و دشمنی بیان نمی نمایم ولی چون منس فی الواقع آنها
 بر اذیت و دشمنی است که حضور حضرت عبداله با و را
 در آنکسب افکار و بزرگی مقام هر نفس ایرانی است بل
 مورد سیادت و جلال و استقلال و آزادی جمیع علی
 شرق است و نظر ما هم ترین و بزرگترین سعادت و ترقی
 دول خاور در پس این سفر نخی که تا بخش برورد و ظهور
 بر اختلاف معین و روشن خواهد گردید .
 باری از قرار وصول اخبارات حضرت عبداله با و در روز
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 است که از ظهر گذشته از اسکندریه در راه اسکندریه
 ساجی که یکی از کشتی های بسیار خوب و بزرگ و نظیف
 عازم مصر است که بزرگه مملکت فرانسه است گشتند و با
 مسعود اسکندریه پس از آنکه چندین ماه در بحر عنایات
 حضور مبارک شرف مند بودند ناگهانی بجهان افراق متلا
 گردیدند چنانچه جناب آقای اسید اسدالله است و باین
 مطلب ننویس که "صدی بمیدانست که حرکت میفرماید فقط
 ما را که با هم لا توقع مبارک معلوم میشد و در آن اواخر لوج
 مبارک بجماعات ذیل رسید : - چون خیال در جنگ بسیار
 که در راه در اینجا با هم مشتاق ملاقات شما هم به هم چند روز

بنا بر کسب ریه یا شد تا ملاقات شود . حال احمد
 خطه اروپا را با فطرت بخش می جنت علیا نمودند طوبی
 لدرش شرف بقدره امید داریم که امریکت با هم
 از انوار جمال پیش رویشان دستور فرمایند . و در
 حضور مبارک جناب میرزا اسدالله اصفهانی و
 میرزا آفراسیبه لاری و با دونه جناب مرحوم حاج آقا
 شاه و الله و حسین و هم چنین افراد سفر نمودند و
 در ۴ شعبان ننگات روح بخش باین عبارات
 محفوظ مصون رسیدیم عباس بر مسعود اسکندریه و این
 و امریکت و سایر جهات عالم رسید و این شرف
 جان پرور روح بدیع را کایه ابدان دید و جمیع یاران
 به حمد و ثنای محبوب عالمان ذاکر و ناطق شدند .
 در همان ایام در تکرانی که از حضور مبارک بگذشتن
 ششید شد بود جناب مستر می نال امر بفرار و پا
 فرمود بودند و پس از چند روز لوج مبارک بانتهی
 شرف را رسید که در آن عبارات ذیل نازل شد
 "چون عازم اروپا به هم بسیار شتافتم که ترا ملاقات
 نمایم البته بوصول ایمنکتاب عازم اروپا باش . لهذا
 ایشان فی الفور اسباب سفر را فراهم آوردن در
 ماه سپهر از واشنگتن حرکت کرد و همان روز در
 کشتی نشسته بجناب لیور پول عازم شدند .
 در این بین چنانچه معلوم میشود حضرت عبداله با پس از
 توقیف قبیله دربار سید عوض آنکه بپارسیس بروند
 عازم مملکت سویس میشوند و در کنار اصل خوا
 در بهترین دانشگاهین موقوف که موسوم به گراندهوئل
 دو پارک است منزل میگیرند . بعضی دیگر خبر ورود
 میرسد از جای الهی از پارسیس و لندن و اطراف
 و بسیاری از یاران امریکتی که برای تفریح و تفریح
 در اوقات در سوئیس بودند در اینجا جمع میشوند و بعضی
 مبارک شرف گشته در ک فوضاات بنشینند و در قبال
 مدنی شهرت امراته در اصفیات می پیچند و حتی جوانان
 ایرانی که در آن مملکت برای تحصیل میسرند بجهت روانه
 شرف گشته مسعود عنایات لایحه میگویند و در اوقات
 همی و اخلاص حقیقی پیدا نمایند . و حضرت عبداله با

مل شرق است . سلاطین و شاهزادگان دول خاور و ممالک
 باختر سفر نمودند و مراجعت کرده اند ولی سلطان جهان
 مملکت و شهنشاهان عالم نفسی و معنوی دیگر و انکار سفر
 او الی الله بعد از او و با هر خواهر و برادر بود . سفر حضرت عبداله
 در این وقت بر ممالک اردب بسیار پرمی و اگر قدری بکنه
 مسئله بی بریم عوالمی را شایسته خود نموده شرح و تفصیل
 آن خارج از ذوق و بزمی است . علی شهنشاه اردب
 از حد کمال با سیطرف در زیر بار سنگین مخارجات الله
 و ادوات حرب و قتال مانند مردمان زندانی ناله و فغان
 نمود و نزدیکی است که پشت آنها که هر کدام یک بل گشته
 در زیر گرد و مملکت و دولت ای آنها غرض از آنکه گوشت
 باین سبب و غوغا دهند و این بار را قدری سبک
 نمایند سال بل بر وزن و سقت ارکان افزون و در
 جنگ های متواتره خون میون با جوانان بیکانه و لا یختر
 و شربت لذت و مباد فادان اند چنانچه دول حاضر
 اردوب در این چند سال اخیر یک بر صد بر بوده و اذکار
 بخود جنگ خود افزون و چون رقابت غیر قابل تصور می
 میان آنها موجود و از قوت و اقتدار هر یک ترسند و
 اگر یکی از آنها سالی پنج میون دولدر برادر است جنگ اضافی
 کند و دیگری فی العز برادر مایات و نشیئه کردن خون و بانی
 داخله و خارجه میون خرج میکند و یکی از دزدان جنگ
 در این اواخر پیش می نمود که اگر چند سال دیگر این رقابت
 و حتی صفت و دیوانه منش طول بکشد جمع دول اردب
 در سخت خواهند شد . زیرا ملاحظه میشود که چنانچه
 متب و در در مشغول ساختن بار و توب و تفنگ کشی
 های زنده پوش و غیره و غیره هستند و انبارها را از این
 قدرت ناشره بگردانند . چه ؟ برای کی ؟ برای چه ؟
 ولی از طرف دیگر چون این آقایان محترم . بر سر
 مردم را ملاحظه نمودند دیدند نزدیک است و رفقه برگردد
 و سیم اقتدار و اجتماع آن یکصد گره های گبر را در
 حضور اجتماع این فی بر نفس در آورند و جل و دحل های بزرگ
 بکار بردند و آن این بود که محض الکات مردم و قهر نمودند
 مقاصد اصلی مملکت و صلح عام و اخوت بین الملل را
 در انوار نامس انداختند و برای آن انجمن های صلح

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منجم باستان

۱۳۲۹

این جریده بر حسب تاریخ بهائی هر نو زده روز چاپ و توزیع میگردد و در نهایت از آذای درس ائمه الهی بشرد و حضرت ادیان و ترقیات عصر دانش معلوم و فنون این قرن و تربیت اطفال و پیشرفت امر حقارت الهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق بسبک الهی است قبول و نشر خواهد گردید.

لوح دعا می حضرت عبد الهاء قبل از توبه
به ممالک غرب

ای یار عزیز در این انام مقیم دیا و خیم شایده و عیدت
استان احدیت نفسی برآید و توفیق با نوری تأیید نفسی
بسکنم و اندک پروازی حاصل شود ولی بهیات
بهیات این سر ضعیف سیمانی خواهد این پیشانی
تو شمع غضنفری بشیوید مگر برق غایت رسد و تو
حرکت بخشد و الطاف حضرت بهاء الله شامل شود
تا پیشه سیرغ گردد و بعضی خار عقاب کار شود و یک
در با استعداد و لیاف است بل بقیه تأیید و توفیق
رست احدیت است هیچ باران را سخت ابدی
ابلاغ در علی العجازه و اولیایم و علیک السلام الهی را

اعلان ملکوت الهی
در لندن بواسطه عبد الهاء

این بوسی روح پروردگان کوی دلبر است
وین آب زندگانی از آن حوض کوثر است
بوی بهشت میگردد و یا نسیم دوست
یا کامروان صبح که میگویی مشور است
بر راه باد عود بر آتش نهاد اند
یا خود در آن زمین که تویی خاک غیر است

مورخین دنیا و معبرین پوشند این قرن را عقید بر آن
است که از اول خلقت عالم این کون در شرق و علی بنون
و نقره ناقور حقیقت مردم را بگو شرع علم و عرفان هدایت
نموده است و در از سر قدیم پیغمبران رسل و ادیان
سبیل از افاق شرق طالع و ممالک غرب را با نور
تعالیم خود روشن نموده اند ولی تا بحال گوش اطفال
بشنید بود و عیون بودند با حق تعالی بود که بزرگترین
شخص روحانی این عصر و سرکرد افواج صلح و صلاح این قرن
و علما و برادری و برادری و از آذای و مشقه وحدت نوع این
و اعدان کینه ملکوت الهی و بموجب قلوب خیر خوانان
دین حضرت عبد الهاء بجهت نشر نجات الله و اعلام حکمت الله و
تعالیم الله سبب ممالک اروپا فرماید و در انجذاب قلوب
داشت حال نفوس که مقت بر میزند و غنچه و بهمه در حوض
فلاسفه و علما و فرنگت بیندازد و نمودای دول و ملی و غرب
را بر عرش و دوزخ روحانی مبتلا نماید و از این جهت بعضی
تواریخ بوم در و حضرت عبد الهاء را به اروپا ابتدا
قرن طلعتی صلح و طلع آفتاب جهاناب آخرت و برادر
و بخارج و خلق عظیم فرض نموده اند و از این فضل و عنایت
سبحان بر افتخار و مآفات با آسمان بلند نموده اند که
مصدر این اراحم عظیم و مرجع این عطایای ربانی گشته اند
و بر نظر انصاف ملاحظه کنیم به تحقیق خواهیم رسد که هر روز
بجلوه آنکه حضرت عبد الهاء مرکز خفا و غصن الله اعظم
و سرانده اکرم و مولی الوری یاد شده از جهت صفات
و کمال ملکوتی و اخلاق روحانی او این و بزرگترین نمائنده

نجم باکhtar
۱۳۲۹

شماره یازدهم ۳ شوال الحکم ۱۳۲۹

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۲ شرح مغربارک بر اردچا

۳ در باب مغربارک بر اریکا

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STAR OF THE WEST

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[Reprinted from *The Christian Commonwealth*, London, Eng., issue of Sept. 29, 1911.]

THE VANISHING OF THE VEIL.

Abdul-Baha at St. John's, Westminster.

Eighteen months ago Archdeacon Wilberforce, who had been watching the Bahai movement for some time with interest, sent a message to Abdul Baha. "We are all one," he said, "there, behind the veil." And Abdul Baha replied from his home in Akka, "Tell him the veil is very thin, and that it will vanish quite."

All who were present in St. John's Westminster, last Sunday evening, could not fail to realise that the veil was vanishing. Archdeacon Wilberforce's beautiful intercessory service was a means to that end. He asked that each one in the vast congregation should at that time put away all selfish thought and use all energy in prayer for those in trouble. "Will you bear upon your heart," he said, "a mother ill in India." Then followed a graphic description of the circumstances, until each felt the loneliness of the sick woman and the keen anxiety of the daughter hastening to her side. So the spirit of unity was spread abroad.

Then Dr. Wilberforce told of the teacher—"Master" he called him—who had come to London to emphasize unity, and who was present that evening at St. John's to proclaim the meaning of it. "Whatever our views," the Archdeacon said, "we shall, I am sure, unite in welcoming a man who has been for forty years a prisoner for the cause of brotherhood and love. Abdul Baha is not an orator or even a preacher, but, in view of all he stands for, we are keenly interested in everything he has to say."

Full of expectation, the congregation waited when the Archdeacon for a brief moment left the church. Divested of his white surplice, he returned with Abdul Baha. All eyes were fixed on the leader of the Bahai movement. In his customary Eastern robe and head-dress, walking hand in hand with a leader of the West, it did indeed seem that the veil was vanishing.

Down the aisle they passed to the bishop's chair, which had been placed in front of the altar for Abdul Baha. Standing at the lectern, Archdeacon Wilberforce introduced the "wonderful" visitor. He told of his life in prison, of his sufferings and bravery, of his self-sacrifice, of his clear and shining faith. He voiced his own belief that religion is one, as God is love.

Then Abdul Baha rose. Speaking very clearly, with wonderful intonations in his voice and using his hands freely, it seemed to those who listened almost as if they grasped his meaning, though he spoke in Persian. When he had finished, Archdeacon Wilberforce read the translation of his address.

His theme was the Character of the Manifestations of God. He said that God the Infinite could not be comprehended of man; that whatever man understands of God is born of his imagination. For illustration he pointed to the mineral, which does not comprehend the vegetable, as the vegetable cannot understand the animal. So the animal cannot reach the intelligence of humanity. Neither, he said, is it possible for man, a created being, to understand the Almighty Creator. Nevertheless, the perfection and qualifications of God are seen in every created being and in the most perfect beings in the most perfect manner. In the manifestations of God, Abdul Baha likened these qualities to the rays of the sun focussed in a mirror. If we claim that the sun is seen in the mirror, we do not mean that the whole sun has descended from the holy heights of heaven and entered into the mirror, that is impossible. The Eternal Nature is seen in the manifestations, and its light and splendour are visible in extreme glory. Therefore men have always been taught and led by the prophets

(CONTINUED ON PAGE TWELVE)

STAR OF THE WEST

Vol. II

Chicago (October 16, 1911) Elm

No. 12

[*Special to the STAR OF THE WEST.*]

ABDUL-BAHA IN LONDON.

On the Wednesday following Abdul-Baha's arrival in London, Mrs. Thornburgh-Cropper gave an "At Home" to the believers and between fifty and sixty were present to meet him. One of the friends, a Mrs. Drakoules, who founded The Humanitarian League over twenty years ago, brought with her a leaflet pertaining to the work of the League, which was handed to Abdul-Baha. Upon learning that kindness was its purpose, he highly commended her, and made it the theme of his discourse. He then said:

"You are all one family; you have grown out of one root. Each of you is like a branch, a flower, a fruit. You must look on no one as a stranger. You should try to show the greatest love to all men and to every creature. I have come to you as to my own people—brothers and sisters, sons and daughters. My bond is with all mankind; so should yours be. Try to follow the teachings of BAHÁ'O'LLAH, then each one will shine like a star. Since the time of Adam there has been no other teaching; until the end of time there will be no other."

On Friday morning, the 8th of September, Abdul-Baha received a small party of earnest spiritual souls, in Lady Blomfield's drawing room: He walked in smiling and said, "Good morning," in English, then taking a seat, he enquired through the interpreter, Tammaddon-ul-Molk, "How are you? Are you all happy? You are welcome."

I replied, "Yes, we are all very well. We thank you. It is a great privilege to meet you."

He said: "I have journeyed by sea and land for the pleasure of seeing you all. I needed a change, but my desire was to know you all. Praise be to God, that I have seen the luminous faeces and the heavenly hearts of the friends in London. People are turning their faeces toward God. They are seeking the Divine Bounty. Therefore they will receive a heavenly blessing which I pray may be bestowed upon all. May you love all and serve all, because serving mankind is serving God. Everyone should be kind. Everyone should strive for unity and endeavor to serve mankind. All nations should become as one nation and each should serve all.

"Do not make personal distinctions. All are God's servants. All are under His protection."

Mons. Dreyfus then presented Madam Olga de Novosky, one of the party, as one "who is serving the Cause in Paris and wherever she may be."

Abdul-Baha said: "There is no difference between Paris and London. All these limitations, all these divisions into various nationalities are due to the weakness of man. If man's mind were broad enough," he said, tapping his brow, "if it were strong enough, these divisions would vanish. The earth is God's earth and all the peoples of the world are under His grace and favour."

The portrait of Dr. Platon Drakoules, of Athens, a leading Greek reformer, was shown to him. He objected to the use of the term "leader" but blessed his work and also that of the "active people" of the "Unity Church," four of whom were present, and sent salutations to all its members, saying, "You are striving to please God. Today all distinctions between man and man fall away; there only remains the degree of striving to serve. He who serves most is nearest to God. The satisfaction of mankind is the satisfaction of God."

Again looking at the picture of Dr. Drakoules, he said to Mrs. Drakoules: "From this portrait I gather the goodness and spirituality of your husband." Then he said, rising from his chair, "I pray for God to bless you and help you all.

On the 12th of September, Mrs. Thornburgh-Cropper gave her second "At Home" to the friends of Abdul-Baha. There were about forty-five present. Abdul-Baha gave the following discourse:

"Thanks be to God, this is a good meeting. It is very enlightened; it is spiritual; it is heavenly. As has been said by a Persian poet, the celestial globe is in such a form that the under part is, as it were, a reflection of the upper part. That is to say, whatever exists in heaven is reflected in this world. Now, praise be to God that this meeting of ours is a reflection from the Heavenly Concourse. It is as though we had taken a mirror and gazed into it. This reflection from the Heavenly Concourse is love. As harmony and love exists in the Supreme Concourse, so it is reflected here. In the Supreme Concourse the desire for God exists and thank God it is here also. Therefore, if we say that this meeting is heavenly, it is true. Why? Because we have no other desire except for that which comes from God. We have no other object save the mentioning of God.

"Some of the people of the earth desire conquest over others; some of them are longing for rest and ease; others desire a high position; some of them desire to become famous; thank God that our desire is for spirituality and for union with God.

"Now that we are gathered here our desire is to hoist the Standard of the Unity of God, to spread the Light of God and to make the hearts of the people heavenly. Therefore I thank God that He is causing us to do this great work.

"I pray for all of you, that all of you may become heavenly soldiers and that you may everywhere spread the news of the Unity of God and may enlighten the East and the West and give to all hearts the love of God. This is my utmost desire and I pray God that your desire may be the same.

"I am very much pleased with you all. I am pleased with the English king and government and with the people. You may thank God that you are free. You do not know what lack of freedom there is in the East; but when anyone comes to this country he is very content. I wish God's protection for you."

On Friday, the 22nd of September, Miss Jack and Miss Herrick invited friends to meet Abdul-Baha at 137A. High Street, Kensington, and about eighty accepted their invitation.

It was a decidedly cold day after the hot weather, and the air felt raw. When Abdul-Baha had taken his seat, he asked: "Are you all well? Are you all happy?" He places great significance in these two questions which he always asks, thereby impressing us that true Bahais must be well in spirit and ought to be correspondingly well in body, and always happy, whatever the circumstances. Then he said:

"Although the day is cold for me to go out, yet I have come to see you. For the lover there are no difficulties; all is easy. For love I have journeyed to London. I see that all present are in harmony and love and with longing turning their faces towards God. All are attracted to the Kingdom. I give thanks that they are looking towards God, their only desire being to seek the world of the Kingdom, to see the Light of God and to partake of the Heavenly bounty."

"The East and the West are becoming one and showing the signs of Unity and Love. The hopes of BAHÁ'Ó'LLAH are that there be no more separation or discord, for ye are all the waves of one sea, the birds in one heaven and mirrors of the same Bounty. Your civilization has grown under the banner of Jesus Christ, you have the light of reason, and just government has been established in the West."

"The Sun of Truth arises in the Orient and shines from the East to the West. Then civilization and education appear in the Occident and spread from West to East; but the Light of the Kingdom shines from East to West. This is the outpouring of the Holy Spirit and the spring time of heaven, when the heavenly civilization is being bestowed upon the people."

"It has come now when they were not shining with this Light, nor caring for it. I hope that the Western people will now receive this New Light and become illuminated by it, and that the East may have improved civilization from the West."

Abdul-Baha's visit here has aroused great interest and enthusiasm among the friends in Persia, various communities there having sent us telegrams of

congratulation. Abdul-Baha said the result would be a very close drawing together of the Bahais of Persia and England.

How is one impressed by meeting Abdul-Baha? To see, hear, or meet him can never, it seems to me, be a shock, a startling surprise, or an overwhelming impression. It is a perfectly natural and simple experience, and may even, at first seem rather disappointing; but Abdul-Baha will ever grow upon you, even if the meeting is only once. Gradually, you will realize, more and more, what it is you have been in the presence of and made contact with. Not a personality, nor a dazzling individual, but so wonderful a state of perfect detachment and consecration have you encountered that it seems as if you are being lovingly addressed by the Holy Spirit Itself. It is a great lesson to us of a man's perfect attainment. We see before our eyes the attitude towards God each one of us ought to assume, so that each one in his place may be fully enabled to love all mankind abundantly, and act with the greatest wisdom, always shedding round him joy and happiness.

Coming into Abdul-Baha's presence, we may forget everything, cease to believe anything, and may say he is but an Oriental man after all. We may question whether we are even a believer. We may desire to revise everything, that we may have only the truth and nothing but the truth. Then, Lo and behold. Truth stands out boldly! We still believe, but this belief which formerly floated high upon the surface of the sea—where it was rocked and tossed by every wind—now floats more deeply, being well ballasted, so that outer things henceforth can little affect it.

When we look at Abdul-Baha with the eye of insight, meditating upon the words of love and wisdom emanating from him, remembering the hosts of people so deeply affected by them, and realizing that only a very few careless or mistaken directions from him could immediately and probably would sacrifice over a million human lives, then do we grasp some little idea of the wonderful Guidance given him in the midst of the difficulties with which he has ever been surrounded. In the light of this, the personality first encountered, disappears; it is sunk, it is resolved in his perfect consecration, in his absolute abandonment to the Spirit. As you look, a veil seems to come over his eyes, and you wonder where he is gazing. He, the individual person, seems as if eclipsed by the very divine Spirit of God. Abdul-Baha is there, but only as the material focal-point perfectly serving the Light, as an existing object upon which the invisible Radiance impinges, and which thus becomes manifested unto us in all manner of wise, loving and fruitful ways. So doth the Reality of Abdul-Baha impress the soul as it advances.

Sept. 25, 1911.

Arthur Cuthbert.

Abdul-Baha and suite, together with a fairly large party, left England for France, on the third of October.

[Special to the STAR OF THE WEST.]

ABDUL-BAHA AT BRISTOL, ENG.

Abdul-Baha arrived here from London mid-day on Saturday, Sept. 23d, and was much pleased with the glorious Clifton views from the Guest House windows and balcony, and with the splendid air. After a short rest carriages were ordered and an extensive drive was taken through some of the world-renowned beauty spots around Bristol and neighbourhood. Abdul-Baha was much pleased with everything and indeed has been radiating joy and happiness among us all. At the evening meal nineteen sat down with the Master and he spoke of the great joy he found in freedom and in the growing interest now being taken in the Cause of Unity and Peace throughout this country. He told us that this supper was a great and holy occasion and would be recorded in history. The meal itself, partaken of in love and harmony, was indeed a sacrament and a mark of unity and fellowship that would bring the blessing of BAHÁ'ULLAH upon all gathered round the board.

After the meal Abdul-Baha addressed a gathering of about 80 friends in the Guest House Salon and Tammadon-ul Molk translated. The meeting was a most remarkable one and a wonderful spirit of unity pervaded the whole assembly. The Master spoke vigorously and with great fire, especially in reference to the New Age now dawning and our individual responsibilities in both East and West [see *The Christian Commonwealth* issue of the 27th, following]. He then blessed the whole assembly in the name of BAHÁ'ULLAH and shook hands with everyone. On Sunday, 24th, the Master rose early, as is his custom, and from 5 a. m. to 8 a. m. dictated letters and cablegrams. He then breakfasted with us all and said what great joy it afforded him to be among so many good friends. Another country drive followed and then he gave several private interviews to friends who had just arrived from London, Edinburgh and elsewhere.

After lunch the Master went all over the Guest House blessing and dedicating each room to the service of BAHÁ'ULLAH and promising that the house would become a centre of peace and rest for pilgrims from East and West. He also blessed the Oratory and all the workers in the house, calling them all into his presence and telling them of the dignity of labour and true service. Again we sat down nineteen to supper, and again the Master blessed the gathering and showed great joy and animation. After the smoke and noise of London, Abdul-Baha greatly enjoyed the pure Clifton air and evidently benefited by it. He slept well and spent several hours on Monday morning in short discourses and in silent prayer.

About mid-day the Master returned to London after expressing the intention of returning again some day. He wrote a beautiful prayer and blessing in the Visitors' book, and his presence here will make the Guest House a centre of peace and unity for all comers.

Sept. 25th.

.Wellesley Tudor-Pole.

[Reprinted from *The Christian Commonwealth*, issue of Sept. 27, 1911.]

ABDUL-BAHA AT BRISTOL.

Last Saturday afternoon Abdul Baha arrived from London with a few friends to spend the week-end at the Clifton Guest House. After a rest he expressed the wish to see the country around Bristol. What impressed him most was the fresh green of the woods and fields, the spaciousness of the open downs, and the absence of smoke.

He was present at the evening meal and warmly greeted those who had gathered together to welcome him. After commenting upon the peacefulness of the house he contrasted the costliness of material feasts with the pure simplicity of this meal, where the all-pervading spirit was that of love and friendship between East and West. There were nineteen at table and on hearing it Abdul Baha remarked that nineteen was a good number (held sacred by the Bahais) and that this meal would go down to posterity as a matter of history. It was afterwards proposed to send to the believers at Teheran a message of united gratitude for the presence of Abdul Baha, in response to the generous greeting that they had sent on their part to the followers in England. The same evening about eighty friends assembled to listen to the words of the great Persian teacher. Mr. Tudor Pole took the chair and introduced him by a few words on the Bahai movement. Abdul Baha then rose and spoke with impressive dignity, Tamaddon-ul-Molk translating:—

The master says that he has come from very far to see you, and that you are very welcome. He praises God that after forty-two years of imprisonment for the faith he is able to come to you. Abdul Baha then continued: "These people are very spiritual, with hearts looking towards God, waiting for the glad tidings. They have come through the power of the Holy Spirit, therefore we thank God. May he send you straightforwardness to guide you to your holy mountains and blessed places; the Truth has come, let its holy springs water you. It is evident that day follows night, and after dawn the sunset. Just as the sun sets and rises and sets again, so Jesus Christ appeared on the horizon of this world like a sun of Truth, bringing light and joy to the whole world. But the people now are not in such close touch with his spirit; their religion and faith are not so strong. The people are searching after material things instead of looking forward to the kingdom. Again God has sent light and truth into the world. The heavenly star has appeared in Persia; a new spiritual illumination is now penetrating throughout the world (the result of Baha 'u 'llah's teaching). The great light shall spread through all lands." Abdul Baha said that our hearts should become as mirrors and be ready prepared for the glad tidings of the dawning of a new age. Jesus Christ said that we should be born again through the spiritual fire and love of God and be baptized by the water of life and the Holy Spirit, that we may obtain everlasting life. Abdul Baha went on to say: "Be very kind and serve every one; become lovers of justice and pray for the whole of mankind; help the poor and the children; heal the sick; shelter the refugees; and be known by your lives as the children of God; so may that sun become the light of the world, casting its radiance upon East and West. May the world become a new world; may war and slaughtering cease and the most Great Peace come. God help you to spread this Divine teaching, and to establish everywhere the characteristics of Jesus." He then prayed as follows: "O God, these people are your servants; they turn their faces to you to receive the manifestations of your bounty. Brighten all these hearts and bless their souls. Give them new life to follow your teachings. Let them enter into your kingdom, and bestow on them the blessing of the Holy Spirit. Open their eyes to the light and help them to serve mankind. Thou art a powerful giver and merciful. God bless you all."

After asking the people if they were happy he left the room. Tamaddon-ul-Molk

(CONTINUED ON PAGE ELEVEN)

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

HE IS GON!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABUL-BAHA ABBAS.

Vol. II

Chicago, (October 16, 1911) Elm

No. 12

Circumstances beyond our control have delayed the making of the plates for our Persian section, and we send this issue forth without it.

Extracts from a recent letter written by Mr. Charles Mason Remey:

WASHINGTON, D. C., Sept. 21, 1911.

To the Bahai Friends:

Last night I arrived in Washington from my recent visit to Abdul-Baha, having been away from the city but seventeen days. On the 19th of August a cablegram was received from Abdul-Baha, then in Marseilles, France, consisting of but the one word: "Come." This was followed a day or two later by another, sent from Switzerland, saying, "Await letter." The letter, or Tablet, came some days later and contained the following words: "I am today leaving Egypt for Europe. I am very anxious to meet you. Without fail, upon receipt of this Tablet, leave America for Europe."

On September 3rd, a few days after receiving this Tablet, I left Washington, sailing the same day from New York for Liverpool, where I landed five days later. Anticipating meeting Abdul-Baha on the Lake of Geneva in Switzerland, where he had been spending some days, I planned to stop only a few hours in London, long enough to see one or two of the believers. You can imagine my joy upon reaching London to find that my journey was at its end, for Abdul-Baha was there!

It has been some years since the Bahai teaching was first given in London and a center established. Since that time much faithful work has been done by the friends there, but it has only been comparatively recently that the Bahai Movement has attracted the general attention of London's spiritual thinkers. Undoubtedly one great factor in this present state of affairs has been the recent Universal Races Congress (held in London during this past summer) in which the Bahais took a prominent part. The members of this Congress were much interested in the Bahai Cause because of the inter-racial understanding and unity which it is bringing about. Therefore, it is not surprising that those Londoners having inter-racial matters at heart should heartily welcome Abdul-Baha to their city.

The night after my arrival (Sunday), Abdul-Baha occupied the pulpit of the Reverend R. J. Campbell in "The People's Temple." It was an occasion of great moment, being the first time that Abdul-Baha had ever addressed an audience. The Temple was packed from floor to gallery. There must have been 3,000 persons present. At the end of a short address, Dr. Campbell, in a most beautiful way, introduced Abdul-Baha to the audience. Then Abdul-Baha arose and in the Persian language addressed the people. No one would have imagined it to have been Abdul-Baha's first public oration. He was supremely the master of the situation.

He spoke for several minutes with an increasing forcefulness. At first the people were attentive, then just a bit restless before all seemed to catch the spirit of what he was saying. Hardly any understood Persian. Then a stillness and a quietness fell over the assemblage and as Abdul-Baha raised his hands in prayer and benediction, we were all conscious of the Omnipresent Spirit of God, for every soul seemed to vibrate in unison with the soul of Abdul-Baha, who is God's servant here upon earth today.

A translation of Abdul-Baha's address was then read by Mr. Tudor-Pole. When the people dispersed a crowd gathered about the door, remaining there until Abdul-Baha left the building. As he crossed the pavement, many hands were extended toward him, some to clasp his hands, others to touch his robe as he passed. Later on in the evening, Abdul-Baha said that BAHÁ'U'LLAH had told him many years before that he would proclaim the coming of the Kingdom in those parts.

With Abdul-Baha were several of the Oriental Bahais, Mirza Assad 'Ullah, of Haifa, Mohammed Bagher Khan, of Shiraz, Tammudan-ul-Molk (secretary and interpreter) and Abdul-Baha's attendant, Khosroe. These, with Mons. Dreyfus, of Paris, who was acting as interpreter, comprised the immediate suite.

Before Abdul-Baha reached London, Lady Blomfield, one of the Bahais, extended her hospitality to him. This he accepted. Her apartment in Cadogan Gardens was thrown open to all. It seemed quite like Abdul-Baha's own home. The believers and truth-seekers would begin coming at a very early hour of the morning, continuing their visits until night, Abdul-Baha receiving them collectively in the drawing-room, and individually in his own room, he now and then taking a moment in which to write some Tablets to the friends in foreign parts.

Abdul-Baha's visit to London is a very busy one indeed. When I handed him some letters from the American Bahais he said, "Tell the friends of God in America that I am now very busy and have but little opportunity for writing to them. Nevertheless, they are always in my heart and remembered in my prayers. At present I will not be able to continue my travels to America, but later on, at another time, I will visit the United States and meet the believers there."

In speaking of the Unity of the Races, Abdul-Baha said that the American Bahais should strive to bring about harmony and understanding between the white and colored peoples. There should be the uttermost love and oneness of spirit between the colored and white believers. No distinctions should be made between them. In this way the Bahais will eventually become the cause of the Unity of the Races and this great evil of racial warfare which now troubles the world, will be dissolved and the people of all races will become as one people. The believers should meet these racial conditions with steadfastness and firmness, and through the love of God they will be enabled to overcome all opposition and the Kingdom of God will then become established in the world of humanity.

Abdul-Baha seemed greatly pleased with London. Everything interested him. One afternoon Mrs. Thornberg-Cropper took Abdul-Baha, and several of us believers, out in her motor for a run through Richmond Park. On reaching the Common, Abdul-Baha alighted for a few minutes walk and became deeply interested in an aeroplane which we could discern above the horizon away in the distance.

As the ride continued, Abdul-Baha praised the advancement of the English women, and remarked that a few days before he had seen a man and a woman racing on bicycles and that the woman had kept ahead of the man. His pleasure and amusement at this outcome was very evident.

Later on Abdul-Baha said that despite the advancement of England, that the Cause there would in time be bitterly denounced and condemned by some of the most learned people. He said that one scholar in particular would write a book against the Bahai teaching. Then smilingly he gave us to understand that as light has nothing to fear from darkness, neither have the people of God's Truth anything to fear from those who oppose their Cause.

Since this recent visit, Abdul-Baha stands out more than ever in my mind as a respector of principles rather than a respector of personalities. He is independent of all persons and because he is independent of all, he is able to help all. His methods of teaching are positive in the extreme without the slightest suggestion of negation.

In meeting people of all manner of thought from orthodoxy to atheism, his one object is to strike a positive sympathetic chord with the individual. Through accentuating and dwelling upon the ground of common thought, spiritual chords of Unity are extended from him to many souls, and through ignoring the differences, those destructive, negative forces, finding nothing to set them in vibration, are as non-existent.

From this we can learn a valuable lesson in teaching. It is not only unnecessary but also very harmful for one to attempt to dislodge religious beliefs from the mind of a truth-seeker by any other method than that employed by Abdul-Baha when he positively and fearlessly gives forth The Truth as revealed by BAHÁ'O'LLAH. We Bahais have been told to go forth and give the pure teaching, allowing the Spirit to quicken the souls of the people, thus producing that change by virtue of which the darkness of false teaching and superstition is annihilated and the soul is made free to live and grow in the life of the Spirit.

As each soul meets Abdul-Baha it receives from him the unspoken spiritual message which it most needs at that particular time. This was that message which I received recently from Abdul-Baha; for when I saw the freedom from negation and the positiveness of spirit with which he met and conversed with all people, I realized in a degree, as I never had before, that the Bahai work is one of seed sowing, not of harrowing, of building, not of destroying, but of seeking points of union with all men and of ignoring the differences, and of planting within all souls the positive assurance and enlightenment which the teaching gives, being assured that through the penetrative power of the Spirit all obstacles will be overcome and that in His own time, God will accomplish all things.

Regarding BAHÁ'O'LLAH and himself, Abdul-Baha said: "BAHÁ'O'LLAH is the root, I am the Branch. The root of a tree does not bear fruit. The fruit is found upon the branches."

After having remained near Abdul-Baha for three days and having my cup filled to overflowing so that it could contain no more, I was very glad to leave London and return to America, where I trust to be enabled to live those principles so freely given by Abdul-Baha who is God's Servant here among men.

Faithfully your fellow-servant in El-Baha,

Charles Mason Remey.

ABDUL BAHÁ AT BRISTOL.

(CONTINUED FROM PAGE EIGHT)

then gave a short account of the Bahais and the terrible sufferings they had undergone for their faith. He spoke of some of the martyrdoms which he had himself witnessed. Mr. Tudor Pole also spoke of the great Persian lady, a poetess, Quarratul-'Ain, of whom an account appeared in *The Christian Commonwealth* of September 13. After a few questions were asked the gathering closed. Abdul Baha stood in the doorway and shook hands with everyone, wishing them Godspeed.

Sunday being a glorious day, Abdul Baha went driving both morning and afternoon; he walked on the downs, and spoke with many of the little children whom he met. Later he gathered together the servants of the house, spoke to them of the dignity of labour, and thanked them for their work. He then went over the Clifton Guest House, and blessed it as a centre for pilgrims from East and West, saying that it would become truly both a guest house and a rest house indeed.

Abdul Baha returned to London on Monday, and Bristol is the only provincial city that he has visited during his present stay in this country. He leaves England early next week.

THE VANISHING OF THE VEIL.

(CONTINUED FROM PAGE TWO)

of God. The prophets of God are the mediators of God. All the prophets and messengers have come from one Holy Spirit and bear the message of God, suited to the age in which they appear.

It is the *One* Light in them, and they are one with each other. But the eternal does not become phenomenal, neither can the phenomenal become eternal. St. Paul, the great apostle, said, "We all, with open face, beholding as in a mirror the glory of God, are changed into the same image from glory to glory."

Then, raising his hands, Abdul Baha prayed: "O God, the Forgiver! O Heavenly Educator. This assembly is adorned with the mention of thy holy name. Thy children turn their face towards thy kingdom. Hearts are made happy and souls are comforted. Merciful God! Cause us to repent of our shortcomings! Accept us in thy heavenly kingdom and give unto us an abode where there shall be no error. Give us peace. Give us knowledge, and open unto us the gates of thy heaven.

"Thou art the Giver of all! Thou art the Forgiver! Thou art the Merciful!"

The final note of a real chord of harmony was struck when Archdeacon Wilberforce asked that Abdul Baha would pronounce the Benediction. "I think we should take it kneeling," he said.

Who shall say that the veil is not vanishing?

Peggy Scott.

[*Extract from a letter from Kent, England.*]

I do not know if you have heard about our beloved Master's coming to Archdeacon Wilberforce's church, St. John's, Westminster, last Sunday evening, so in case you have not, I will tell you about it. How wonderful it all was! To begin with, I have never heard a service conducted as Archdeacon Wilberforce conducted this one. His intercessions were real intercessions and reminded one of our healing prayers rather than one of the usual formal church prayers. One felt the Spirit in our midst. Then, after he had given a short address he said that Abdul-Baha, the great Persian teacher, was coming to address us tonight, and went to fetch him from the vestry. He conducted the dear one up the chancel steps to where a chair was placed for him in full view, and when he was seated, said: "Rudyard Kipling has said, 'East is East and West is West and they twain never shall meet,'—but I say they can and do meet on the common ground of Love and here is the proof. Look at our wonderful guest of tonight who has suffered forty years imprisonment for the sake of humanity. Look at those hands which have felt the chains, those feet which have endured the gyves, because of his Message of Love and Unity to all peoples, and now he is free and has come to us from the East to bring that Message. Oh! pray that God's blessing may descend upon him; send out vibrations of love to meet this Spirit of God who is in our midst." You will know how we sent out all our love to meet him, and I do not think there were many dry eyes. How glorious he looked! all the lines of pain and weariness were gone from that beloved face; truly he shone with a beauty not of earth; one felt that he was able to unveil because of the heavenly atmosphere surrounding him. I had prayed to see his divinity—and now I saw it and was almost afraid. Then he spoke and prayed for us, after which the Archdeacon read the translation, saying, "I would I could reproduce the musical inflections of the Master's voice"—and when he had finished, the Master chanted a benediction. I had so longed to hear him chant. I little thought I should do so here in a church! Thank God that at least two of Christ's churches have been found worthy to receive him. Then the Archdeacon took him reverently by the hand and conducted him down the aisle, saying as he did so: "We do not speak his language, nor he ours, but for the angels of God there is no Babel." It was a scene which none of us will ever forget.

Dorothy Hodgson.



STAR OF THE WEST

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IMPORTANT ANNOUNCEMENT.

At the direction of the last Convention and with the later recommendation of Abdul-Baha, 292 feet of lake frontage, securing an unobstructed view from the Mashrak-el-Azkar site, has just been opportunely purchased under contract by the Bahai Temple Unity. The funds for this purchase must be raised by individual donations aside from the anticipated revenue necessary to complete the payment on the original plot. \$2,200 is already available. \$2,800 more is needed to meet this initial payment which is due December 29th, the remainder being due in four annual payments of \$3,000 each. The call is urgent. Remittances to the Financial Secretary, Mrs. Corinne True, 5338 Kenmore Avenue, Chicago, Ill.

Executive Board Bahai Temple Unity.

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In congratulating the recently re-organized Bahai Publishing Society in securing the services of so capable a servant as Miss Mary Lesch, to attend to the sale and distribution of its publications, the STAR OF THE WEST, on behalf of all the friends in America, wishes to voice its appreciation of the pioneer work accomplished by the members of that Society during the past years, especially the self-sacrifice and devotion of Mr. and Mrs. Arthur S. Agnew. *The Editors.*

STAR OF THE WEST

Vol. II

Chicago (November 4, 1911) Kudrat

No. 13

TABLET FROM ABDUL-BAHA.

Through Aga Ahmad Sohrab and Jenab Mr. Remey. To all friends of ABHA in America:

Upon them be the Glory of God!

O friends of BAHÁ'Ó'LLAH!

Your letters reached me and were read with great joy. Praise be to God, that they are the proofs of faith and assurance in the Kingdom of ABHA. They are witnesses of firmness and steadfastness and earnest supplication.

His highness Jesus says if the Promised One manifests in the East, his signs will appear in the West. Now give thanks to God that as the Great Sun arose in the East, his Brilliant Light shone upon the West and brightened the western world. Therefore you must give a thousand thanks every moment that though you were apparently very far off, in reality you were near.

A blind person cannot see the sun though near, but eyes with sight can see it from a thousand miles' distance. For this the Great Almighty be praised, that in the far west the nostrils are perfumed by the Holy Fragrance.

Appreciate this Bounty, be happy and joyful for this Divine boundless Bounty. With great love you have asked for the presence of Abdul-Baha in America, I also greatly wish to go to the friends and see their interesting faces. But during this journey I have no time. I must go back to the East, this is according to wisdom. Therefore with great regret and sorrow at separation I am obliged to return. If it pleases God next year I will take a journey towards the West so that I may engage myself in seeing the faces of the friends, in proclaiming the Word of God and in spreading the Divine Fragrance and the calling of the Kingdom of God in the great meetings and assemblies.

If you only knew in what condition of tumult and excitement of longing is the soul and heart of Abdul-Baha to see you, then surely, because of the greatness of your happiness you would express your joy in music and song and engage yourselves in the melodies of the Supreme Court in worshipping and praising Almighty God.

Upon you be the Glory of ABHA!

(Signed) ABDUL-BAHA ABBAS.

NEWS NOTE.

On the morning of Oct. 2d, Abdul-Baha breakfasted with the Lord Mayor of London at the Mansion House. The Lord Mayor said to him that he considered London to be greatly honoured by having such a guest. The next morning Abdul-Baha left for Paris and is residing in a nice flat taken for a month or so, near the Trocadero and Arc de Triomphe.

Arthur Cuthbert.

[Reprinted from *The Christian Commonwealth*, London, Eng., issue of Oct. 4, 1911.]

FAREWELL TO ABDUL BAHÁ.

Impressive Meeting in London.

At the invitation of Mrs. Thornburgh-Cropper about two hundred representative people met in the hall of the Passmore Edwards' Settlement, Tavistock Place, last Friday evening to bid farewell to Abdul Baha Abbas on the eve of his departure for Paris. Arriving in London on Monday evening, September 4, he has spent a happy and busy four weeks in our midst. Except for a brief visit to Bristol last week, he remained at 97, Cadogan Gardens. His time was mainly occupied in interviews with people who wished to meet him. These included not a few whose names are household words in this country, and some travelled long distances to see him.

A beautiful spirit prevailed on Friday evening. The atmosphere was very different from that of an ordinary meeting or religious gathering. Everyone present was enriched by the lofty spiritual tone of the proceedings; the notes struck were all in the direction of Brotherhood, unity, peace. While a report of the speeches would give a very inadequate idea of the effect produced, yet they were so well-conceived, so sincere, so exquisitely phrased as to be all worthy of reproduction. Among others Ameer Ali Syed wrote regretting his inability to be present, and Archdeacon Wilberforce sent affectionate greetings.

After the Lord's Prayer and prayers for Unity of Baha'u'llah and Gelasius (V. century), Professor Michael Sadler spoke as follows:—

We have met together to bid farewell to Abdul Baha, and to thank God for his example and teaching, and for the power of his prayers to bring Light into confused thought, Hope into the place of dread, Faith where doubt was, and into troubled hearts the Love which overmasters self-seeking and fear. Though we all, among ourselves, in our devotional allegiance, have our own individual loyalties, to all of us Abdul Baha brings, and has brought, a message of unity, of sympathy, and of peace. He bids us all be real and true in what we profess to believe; and to treasure above everything the Spirit behind the form. With him we bow before the hidden name, before that which is of every life the Inner Life! He bids us worship in fearless loyalty to our own faith, but with ever stronger yearning after union, brotherhood, and love; so turning ourselves in spirit, and with our whole heart, that we may enter more into the mind of God, which is above class, above race, and beyond time.

Prof. Sadler concluded with a beautiful prayer of James Martineau.

Mr. Eric Hammond said the Bahai movement stood for unity: one God, one people; a myriad souls manifesting the divine unity, a unity so complete that no difference of colour or creed could possibly differentiate between one manifestation of God and another, and a sympathy so all-embracing as to include the very lowest, meanest, shabbiest of men; unity, sympathy, brotherhood, leading up to a concord

universal. He concluded with a saying of Baha'u'llah, that the divine cause of universal good could not be limited to either East or West. Miss Alice Buckton said we were standing at one of the springtimes of the world, and from that assembly of representatives of thought and work and love would go out all over the world influences making for unity and brotherhood. The complete equality of men and women was one of the chief notes of Bahai teaching. Sir Richard Stapley pointed out that unity must not be sought in the forms and externals of religion, but in the inner spirit. In Persia there has been such an impulse towards real unity as was a rebuke to this so-called Christian country. Mr. Claude Montefiore, as a Jew, rejoiced in the growth of the spirit of unity, and regarded that meeting as prophetic of the better time to come, and in some sense a fulfillment of the idea expressed by one who fell a martyr to the Roman Catholic faith, Sir Thomas Moore, who wrote of the great Church of the Utopians, in which all varieties of creeds gathered together, having a service and liturgy that expressed the higher unity, while admitting special loyalties. Mrs. Stannard dwelt on what that meeting and the sentiments expressed meant to the East, especially to the women, whose condition it was difficult for the West to understand. Tamaddon-ul-Molk testified to the unifying effect the Bahai movement had had in Persia, and of the wonderful way in which it had spread to America and other countries.

Then "The Master" rose to give his farewell address. An impressive figure, the face rather worn, but the eyes full of animation, he stood for about fifteen minutes, speaking in soft, musical Persian. From time to time he gently stroked his white beard, and with hands extended, palms upwards, he closed with a prayer:—

O noble friends and seekers for the Kingdom of God! God be praised! we see the light of love is shining in the East and the West; and the tent of intercourse is raised in the centre of the world for the drawing together of hearts and souls. The call of the Kingdom has gone all over the world. The annunciation of the world's Universal Peace has enlightened the world's conscience. My hope is that by the zeal and ardour of the pure-hearted, the darkness of hatred and differences will be entirely abolished, and the light of love and unity will shine more brightly. This world shall become a new world. Things material will become the mirror of the Kingdom. Human hearts will meet and embrace each other. The whole world shall become as a man's native country; and different races shall be counted as one race. Then disputes and differences will vanish, and the Divine Beloved will be revealed in the society of mankind. It is because the East and the West are illumined by the One Sun, all races, nations, and creeds are the servants of the One God. The whole earth is one home, and all peoples are bathed in the ocean of God's mercy. God created all. He gives sustenance to all. He guides and trains all under the shadow of his bounty. We must follow the example God himself gives us, and do away with all these differences and quarrels. Praise be to God! the signs of friendship are appearing, and a proof of this is that today I—an Easterner—in the London of the West have received extreme kindness, regard, and love, and I am deeply thankful and happy. I shall never forget this time I have spent with you. I leave you with extreme regret, and with prayers for you, that all the beauty of the Kingdom may be yours.

The translation of the valedictory having been read by Professor Sadler, Abdul Baha closed the meeting by giving his blessing in undulating rhythmic tones.

By the time these lines appear Abdul Baha Abbas will have left our shores, but the memory of his gracious personality is a permanent possession. His influence will be felt for many days to come, and has already done much to promote that union of East and West for which many have long yearned.

THE WORK IN CALIFORNIA.

"The future of California, whether in regard to its material affairs or spiritual affairs, is very important. It is my hope that the people of California may become the sons and daughters of the Kingdom and be the means of promoting the religion of God.

"Regarding the Exposition of 1915 which will be inaugurated in San Francisco in America: From now undoubtedly the Bahais must arrange and prepare ways and means so that a great number of them may be present on that occasion."—Abdul-Baha.

Every believer is becoming more active and here in California things Bahai are booming. Dr. Fareed and Mrs. Getsinger gave the Message to 5,000 people south, and here, wonderful openings are being made. The Knights Templar entertained Dr. Fareed two evenings. At the first all wore their regalia and Dr. Fareed wore his Persian robes. The second meeting was more informal. Dr. Fareed spoke of the disturbed conditions and mentioned a remedy. At the second he spoke of the Bahai Movement. He and Mrs. Getsinger spoke at the Unitarian Church in Alameda last Sunday.

Mrs. Getsinger also spoke before the Jewish Women's Council, consisting of 600 members, and their friends.

Our Oakland meetings are being held regularly and two meetings a week are held in the Bahai room here.

Mr. Mack, who enthusiastically received The Message on the battleship "California," has called to see us several times and brought enquiring friends. He holds Bahai meetings in his cabin Tuesday evenings. Some of his friends were transferred to other ships, where they will undoubtedly spread the Message. Saturday, the 14th, was a gala day here. President Taft turned the first spade of soil for the Panama Exposition site. San Francisco is waking up spiritually and materially.

Helen S. Goodall.

"Assuredly ye will achieve a Conquest in California."—Abdul-Baha.

Since last March Dr. Ameen U. Fareed and Mrs. Lua M. Getsinger have been in California in obedience to the instructions of Abdul-Baha, disseminating the tidings of the coming of the Manifestation. They have spoken in various cities surrounding San Francisco Bay—San Francisco, Oakland, Berkeley, Alameda, and farther north on the Pacific Coast at Geyserville. In Southern California their work was begun in the extreme south of the state, in San Diego and the nearby towns of La Jolla and Point Loma. From San Francisco, distant six hundred miles to the north, came three Bahais to accompany Mrs. Getsinger and Dr. Fareed to San Diego, a city without any known believers. There, among strangers, the work commenced. Soon some prominent citizens became attracted to the teachings, thus leading to meetings in private houses, before one or two men's clubs, and in a public hall.

Our two messengers of peace even spoke on the battleship "California," the flagship of the fleet; and across the boundary in Mexico, at Tia Juana, they gave succor to some of the wounded in one of the skirmishes between the federal and insurrectionary forces of Mexico. During this struggle, Dr. Fareed told the waiting Red Cross corps in their tent of the coming of BAHÁ'O'LLAH to bring peace to the world; and it is of significant interest that Dr. Fareed was asked by the Red Cross commander to act as surgeon on the field, and that Mrs. Getsinger was installed as one of the nurses. Several newspapers of San Diego reported the meetings that were held and gave accounts of the work and training of Mrs. Getsinger and Dr. Fareed. Interest grew rapidly, and when the two speakers returned to Los Angeles, after an absence of several weeks, a Bahai Center was left in La Jolla, and hundreds of persons in San Diego and its vicinity had heard the words of BAHÁ'O'LLAH.

In Los Angeles, an audience of about four hundred was addressed by both Mrs. Getsinger and Dr. Fareed, and many interested ones stayed to ask for fuller information and to offer assistance in furthering the spread of The Message. Mrs. Getsinger spoke to the American Women's League in its own hall, and both speakers addressed the World's Spiritual Congress, in session at Long Beach. Dr. Fareed spoke in the Church of the Golden Rule, at Pasadena, and Mrs. Getsinger addressed the regular meeting of believers in Los Angeles in the Walker Auditorium. In all about a thousand people in Los Angeles and vicinity—Pasadena, Long Beach, Glendale and Tropic—have listened to these speakers.

It is now thirteen years since Mrs. Getsinger sowed in California the first seeds of the Bahai teachings. Today she is rejoicing in the first fruits of that planting, even while she helps break greater fields throughout the state and make them ready for the longed-for coming of Abdul-Baha.

BRIEF SYNOPSIS OF DR. FAREED'S ADDRESS AT LOS ANGELES BEFORE AN AUDIENCE OF FOUR HUNDRED INQUIRERS.

Ladies and gentlemen, my friends in God:

I am glad to read to you from the Words of BAHÁ'O'LLAH: "*O ye discerning ones of the people! Verily the words which have descended from the heaven of the will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the Light of Oneness. Be the cause of the comfort and promotion of humanity. This handful of dust, the world, is one home: let it be in unity. Forsake pride, it is a cause of discord. Follow that which tends to harmony. Consort with all the people with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world. Blessed are they who are kind and serve with love.*"

The Bahai Movement is not a sect, a cult, nor a religious denomination. Therefore, we are not here to invite you to join any sectarian issue, nor to fetter you with a creed. In presenting to you the Bahai Movement we will endeavor to inform you of a subject which has attracted to itself the attention of thoughtful men in all parts of the world. A great movement for which twenty thousand people in Persia

forfeited their lives willingly and parted with their possessions and sacrificed every worldly attachment joyfully. It is deserving for this reason, if for no other, your closest attention.

Our contemporaneous history records three important events occurring almost simultaneously. On the 23rd of May, 1844, in two parts of the world two different religious people, having studied the prophecies of their respective bibles carefully, came to the conclusion that their Promised One would appear at that time.

The Millerites, as you know, in this country, clothed themselves in "ascension robes" and from the hilltops and housetops gazed heavenward, anticipating the descent of the Christ from heaven. They were disappointed because of their misunderstanding concerning prophetic terminology. On that same date, however, God fulfilled the hopes of these expectant ones in His Eternal Way, in accordance with the reality of prophecy; for in Persia there did appear the wondrous Herald, who announced himself as the Bab, or Gate, to the promised Kingdom of God which was to be established upon the earth in the "latter days." And, very significant, on the 24th of May, the very next day, in America the first telegraphic message was sent by Professor Morse,—“What hath God wrought!”

The Bab was only twenty-five years of age when he arose to give the Glad-Tidings of “Him-whom-God-would-Manifest.” He was the Preparer of the Way, and the Precursor mentioned in all the prophecies; a John the Baptist, as it were, of this great dispensation. He was a soul divinely intense and pure. The power of God’s Word in his eloquence attracted thousands of those who sought the Light. The liberality manifested in his teaching as compared with the creed-bound and superstitious orthodoxy of the time aroused the severest opposition and persecution, to the point of his own death and the death of hundreds of his followers. Although he was allowed to live and teach about six years, when he was, on the 9th of July, 1850, martyred in the public square of the City of Tabriz, yet his Message had spread far and wide, even beyond the confines of his own country.

His book, *El-Beyan*, or *The Explanation*, contained the vital prophecy for the world that nine years after him the Promised One, or, as he expressed it “He-whom-God-would-Manifest,” would appear and establish the Universal Religion. He even mentioned His Name, to be BAHĀ’O’LLĀH, or “The Glory of God,” though he had never met Him. As prophesied by the Bab, BAHĀ’O’LLĀH revealed Himself at the appointed time, laid the foundation for this world-embracing movement. The persecution which befell all the Prophets attacked Him, the movement having spread so rapidly through His dauntless announcement of the Word of God, so that people were attracted in hosts; the clergy of Persia, hand in hand with the government, exiled Him to Arabia. The story of this banishment and of those following it would make a volume. Suffice it to say that His banishment from Persia to Baghdad, Arabia, thence to Constantinople and Adrianople, and lastly to Acca, the penal colony of Turkey, was meant to exterminate His Movement, to extinguish the torch of God’s love with which He kindled the hearts of men.

The remarkable, nay miraculous, thing happening every time He was exiled, was a greater spread of His Word and a greater brilliancy of His Light. Moreover, these banishments at the hands of the clergy and the government were aimed by God to fulfill the foreshadowings of His Prophets; for many are the prophecies contained in the Bible, the Koran, and the Zend Avesta, which were fulfilled by these afflictions. The last place of exile, the little prison town of Acca, in the Promised Land, deserves special mention because of the many tidings concerning it as given by Isaiah and Daniel; because from this prison BAHĀ’O’LLĀH sent forth His letters to the kings and there, in this “Most Great Prison” hundreds, nay thousands went to see Him. Acca was renowned for its foul climate and pestilential environs. A

place where criminals and political suspects lived but a short time; however, when BAHÁ'O'LLAH, the Prisoner of the Love of God, blessed this disease-ridden town, God changed disease with ease, fresh salubrious water was conveyed to the city; in short, the climate was changed, and the surrounding desert is today a veritable garden.

Here, for over a quarter of a century, BAHÁ'O'LLAH was occupied with the giving of teachings which underlie this great Bahai Movement. His books are many and contain solutions of the many problems pertaining to man's welfare and salvation. He has answered the questions of all who have sought the truth of God and who today are longing for the knowledge of God. Before His departure, which occurred in May, 1892, He enjoined upon His followers the Covenant of God, whose Center He declared was His blessed son, Abdul-Baha, the present leader of the Movement. He commanded all who seek guidance in the Kingdom and interpretation of any of the Holy Writings, to turn to him. And so today, for spiritual light we look to the Servant of Baha, which is the meaning of his name. BAHÁ'O'LLAH was the founder of the Great World Religion, and Abdul-Baha is the promulgator of it.

Now let us touch on the fundamental teaching of this movement. A teaching which makes unity possible in the world. He says: *"Oneness in its true significance, means that God alone should be realized as the one power which animates and dominates all things, which are but manifestations of its energy."* This one power has from time to time manifested itself through chosen instruments called the Prophets, to various peoples at various times. These prophets are considered to be bearers of the same Message, Manifestations of the same Light, therefore, they are one and the leaders of the One God.

They prepared the peoples of the world for the latter days when this Oneness would find fulfillment and all men would become in reality brothers. The Bahais declare that this is the latter day, that through BAHÁ'O'LLAH all people are to be united. . . . The human race has been hindered from union through three prejudices—religious, racial, and patriotic. When the Oneness of God is realized and the solidarity of the human family is well understood, these prejudices will be dispelled from the hearts of men. The Words of BAHÁ'O'LLAH are the remedies which alone can cure human ills. He says, *"Ye are all leaves of one tree and drops of one sea!"* Again He says, *"Associate with men of all religions with love and fragrance, fellowship is the cause of unity, and unity is the source of order in the world."* This one admonition would remove forever religious prejudices if it be carried out. *"This handful of dust, the world, is one home, let it be in unity"* is the basis of international patriotism, which can replace limited patriotic prejudice.

In regard to racial prejudice, which has separated man from man, this is His "Hidden Word" which has already united representatives of many races. *"O sons of men! Do ye know why we have created ye from the same clay: that no man should glorify himself above another, for ye must be as one soul, living in many bodies, in the one land," etc.* The world is interdependant, what affects one part of it will necessarily affect another. If one part of the body suffer, the entire sensorium is afflicted; and even so is it with the world, if one portion of the social fabric suffer, the entire body politic is afflicted. Thus it is that the Bahai Movement is to unite the world; though religious in nature, yet its laws govern social, industrial, and economic states and conditions. And it has already united many people of diverse nations and religions.

F. B. Beckett.

Large photographs of Abdul-Baha, taken during his recent visit to England, may be obtained from Mrs. M. Thornburgh-Cropper, 31 Evelyn Mansions, Carlisle Place, Westminster, London. Price, 50 cents.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABRAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor).....	Mar. 21	11th.....	Mashehat (Will).....	Sept. 27
2nd.....	Jalal (Glory).....	Apr. 9	12th.....	Elm (Knowledge).....	Oct. 16
3rd.....	Jamal (Beauty).....	Apr. 28	13th.....	Kudrat (Power).....	Nov. 4
4th.....	Azamat (Grandeur).....	May 17	14th.....	Kowl (Speech).....	Nov. 23
5th.....	Nur (Light).....	June 5	15th.....	Massa'ulk (Questions).....	Dec. 12
6th.....	Rahmat (Mercy).....	June 24	16th.....	Sharaf (Honor).....	Dec. 31
7th.....	Kalamat (Words).....	July 13	17th.....	Sultan (Sovereignty).....	Jan. 19
8th.....	Asma (Names).....	Aug. 1	18th.....	Mulk (Dominion).....	Feb. 7
9th.....	Kamal (Perfection).....	Aug. 20	Four intercalary days.		
10th.....	Fizzat (Might).....	Sept. 8	19th.....	Ola (Liftiness).....	Mar. 2
				(Month of fasting)	

Vol. II

Chicago, (November 4, 1911) Kudrat

No. 13

We have been requested to correct the statement made in our issue of Aug. 1, 1911, wherein mention is made of Mirza Ali Kuli Khan, Charge de' Affaires of Persia, of Washington, D. C., being honorary president of the Persian-American Educational Society. We have been informed that his acceptance of this title depends upon the wishes of his government, from whom consent has not yet been received.

Our Persian Editor, Mirza Ahmad Sohrab, has been called to the presence of Abdul-Baha. He will leave America, Nov. 11th. The good wishes of all the friends go with him. The Persian section from his able pen will continue as heretofore, wherever he may be. Our Persian section this issue contains:

(1) Editorial on visit of Abdul-Baha to England; (2) photograph of Mirza Assa-dollah, who came to America some years ago and who is now travelling with Abdul-Baha; (3) poem by Mirza Mahmood Zargany, celebrating Abdul-Baha's visit to Europe; (4) article by Mirza Mahmood Bagor Kahn, who accompanied Abdul-Baha to London; (5) Abdul-Baha's address in the City Temple, London; (6) article by Mirza Lotfollah Hakin, describing the visit and work of Abdul-Baha in England; (7) farewell address of Abdul-Baha delivered before a gathering at Passmore Edward's Settlement; (8) address of Abdul-Baha in St. John's, Westminster; (9) photograph of Dr. Edward Getsinger, of Washington, D. C.; (10) photograph of Prof. Mohamad Barakatullah, editor of the *Islamic Fraternity* published in Tokyo, Japan; (11) Tablet from Abdul-Baha to Miss Rosenberg, of London, upon his arrival in Paris; (12) Tablet from Abdul-Baha to the American Bahais in regard to his coming to this country; (13) poem by Mirza Jalal Maftoun celebrating the appearance of the STAR OF THE WEST; (14) apology of the Persian editor for the late appearance of this issue of the STAR OF THE WEST.

JENAB AFINAN VAKIL DOWLEH.

On August 29, 1911, there passed away on Mt. Carmel one of the great saints of the Bahai religion, Jenab Afnan Vakil Dowleh. He was the nearest living relative of the Bab, being his first cousin, and it was for his father, the Bab's uncle, that BAHÁ'Ó'LLAH wrote the Kitab-el-Ighan. Jenab Afnan was a play fellow of the Bab when a boy and I have heard him describe the beauty and illumination of that glorious youth. Now, I understand, there is no other Bahai in the world who can remember meeting the Bab. Those who have been to Acca will remember his illumined countenance, his long snowy beard and his bright, blue, smiling eyes. Jenab Afnan spent his whole life in serving the Cause and the crowning service of his long life was the building of the Mashrak-el-Azkar in Eshkabad, for it was due to his aid and untiring energy that that building was erected and he laid the first stone. The last years of his life he spent near his beloved Master in Acca and Haifa and it was in his home on Mt. Carmel, near the tomb of his divine cousin, that he passed away at the great age of eighty-five. In the early morning, at sunrise, we Bahais of Haifa and Acca took him to his last resting place, the little plot of land that the Bahais have acquired for a cemetery on the slope of Mt. Carmel near Elijah's cave. These great historical personages in the Cause are leaving us one by one. Theirs has been the storm and stress—ours the easy reaping where they have sown. Can we ever realize the great debt we owe to them?

Another of the old believers has passed away this summer, Haji Khan, and his history is also very interesting, for when he was young he was a rich and powerful chief of a tribe in Beluchistan. When he became a believer he gave up his wealth and position and walked from Beluchistan to Baghdad to see the Blessed Beauty, BAHÁ'Ó'LLAH, and from that time he was a faithful follower unto death.

These saints of God! So they live and pass on to their glorious immortality, the world all unheeding that if it has been entertaining angels unawares,

Sydney Sprague.

EXTRACTS FROM RECENT LETTERS RECEIVED FROM BOMBAY, INDIA.

I fail to express how much people here like to know about Baháism, and what a fine field of work is ready, but we require workers. If you can succeed in sending a few Americans here, only if they pay flying visits, one after the other, thus keeping India busy with Bahai talk, it will be very good. The opportunities are more for our good than that of the Cause. The Cause will progress anyhow, and if we do not work, there will be others to do it.

Of course, much work is to be done even in America, and you may say we cannot spare men, and you are quite right there; but the workers here are comparatively very few, besides if Americans come here it will be more weighty. If we make efforts we may succeed in spreading the Cause in India. In America the Cause is well-rooted and set on its footing, while in India, a country inhabited by one-fifth or one-sixth of the world's population, it is not comparatively well-rooted or well-spread, and we shall be held responsible if we do not carry the news to the people of India, in every part of the country. It is the most important problem of all the problems and deserves greater attention and care.

We also wish that some American Bahai doctor might come to Bombay or India. If he comes to Bombay, and if he is well-versed in medicine, he will earn well, will create stronger bonds of Unity, and will attract many other people to the Cause. Besides, he will get enough work and be able to serve both the Cause and humanity. If he is married, so much the better. His wife may take up any cause of the poor, the depressed and the sick. If she too is educated, she may start a school or attend any school in Bombay she chooses. If we volunteer our services in India, and start some schools, a hospital or take up the cause of the depressed, I think, if God wishes, in a very short time many souls will be attracted to the Cause.

If any teacher thinks of establishing any school in Bombay, that too will be very good. But on that subject you should communicate with us in detail and we shall supply you every information.

India is a very good place for any sort of work. Its population is 300 millions. Just think, one-sixth of humanity lives in this small place. Much work can be done here. The people are good, kind, sympathetic, self-sacrificing, generous, loving and ready to offer a helping hand to anything. We must love them, if we wish that they should love us.

N. R. Vakil.

بر غروب زرد عالم غروب زار و روشن نموده
 لهذا باید در هر روز
 هزار شکرانه نماید که هر چند بظاهر در دوردست ولی بحقیقت
 نزدیک است تا بنی و کون و ملک باشد آفتاب را بیند
 ولی چشم روشن از هزاران فرسنگ مشاهده نماید
 این سزاوارستایش و نیایش حضرت پروردگار است
 که در نهایت غروب مشاهدا از نفیست قدس شگبار است
 قدر این موهبت بدانند و از فضل یافتن الهی شاکر
 کنند و کارانی ننمایند بهنایت اشتیاق خواهر محض
 عبدالبهاء را با مریکات نمودن بودید من نیز در نهایت اشتیاق
 که سوی یاران پویم و روی دلجویی دوستان بستم و
 این سفر دشت ندلم باید شرق مراجعت نماید
 حکمت چنین اقتضا مینماید لهذا بهنایت حُرّت و حُرّ
 از فراق مجبور بر اجتماع و اگر خدا خواهد در سال آینده
 اینک غروب بنایم تا تاب بدوی یار است و دعا
 دوستان و اعدا کلمه الله و شتر نفیات الله و دعا
 در محافل کجری و جامع مغربی و دارم که بر دانه کمره
 جان عبدالبهاء در دشت تحریر این نامه بچه در جسد
 و خود شایسته و در قدر اشتیاق و عاقبت دارد
 الله از شدت شادمانی ساز طرب مینماید
 و با جنگ الله اعلیٰ بستم و تقدیس حضرت پروردگار
 می پرارند و عیکم و عیکن بهاء الاهی را ع

نخ با تخر
 آنجی نیست که چون روحی ز کیم
 در کابرد و غفلت بدیدان
 این با تخر و خاور مانند طویر است
 و این یکم بود چون بوی سران
 یار تو کسی است که گوئی لغزش
 گردی مری بهم موجد امکان
 نمون پر اجازت این نذرش
 که اینجا زبوسای آبادی ایران
 ای شری مرکز فیاق الی
 بمفون شد در آتش ایران نوریان

اعمالان بخت با تخر

از جمیع قارئین و مشتبه کن بخرم عید می خواهم که بوالسطر سفر مدیر
 ایرانی چاپ انش و رشتان و در راهم بتبویق افتاد و حال
 دو شمار را بهم نمی نویسم مدیر ایرانی در شب بگیا و در شهر
 نیو لورک و بستم و شبقات دین و گرین و کلانتر
 نفیات الله و انجام خدمات امریه و اداره خطای ای فصل
 در جامع بزرگ مشغول بود شاکر مخصوص در کی گزی می
 بزرگ و بستم خطای در باب امریه در حضور جمعی بیان
 کرد و در شهر بستم در حضور رکذرت و اعضا حکومت
 که ضیافتی با تخر را به دادند از تعالیم حضرت بهاء الله
 اظهاراتی داشت و کل بخت بخت نفیات الله شد
 تا آنکه دهنه قبل دارد و استغلقن گردید و مکانی
 زیاد که از هم ملک شرق و حصول یافته قرائت شد
 و در فکر جواب دادن هر یک بود که درین نوشتن
 این شانه تلگرافی از حضور حضرت عبدالبهاء از بایس
 با تخر و مدیر رسید که در آن امر میفرماید "مذی بیاید شمس"

لذا انحضرت ابوی این امر مبارک مشاء الله همین
 چندونه حرکت بار و پ خواهد کرد و خود را بجزر
 حضرت مولی الوری برساند از جمیع دوستان
 و قارئین خواهش مینماید که اجازات و مکاتیب را
 مانند قبل بارس ادا بفرستند زیرا غایت مدیر
 که در امور شواهد انداخت از بنگاه حضرت
 رب العالمین بستم مینماید که کل را موفقت بر رضای
 الاهی نماید

الحار عبدالمقدم حضرت با مریکات نمودن از این طراران
 در اینست ظهور بخت با تخر و در حضرت عبدالبهاء
 الله که جهان گشت گشتان
 ساقی مدد آن با که تعریف کرد
 مخصوص در امر که سلطان حقیقت
 چون بوی سموی خچرم روشن
 گوئی یعقوب که در دانه روشن
 صد شکر که بخت چون عورت
 بختی شد که با تخر امروز طلوعش
 زید و ابی که در دانه روشن
 سوزن آن تو که از تخر بر آید
 در صحنه شایسته همه کوهان
 گرد و غریز بر کوری افغان
 از غنای من که در دانه روشن
 درین ابی و دانه روشن
 که نورضا با تخر که افغان

و همچنین حیوان آنچه در تنه خویش ترقی نماید و حواس
و اجزای در نهایت قوت باشد باز ادق و عاقله است
خیزد و تصور نتواند بلکه اسیر محسوس است
حیوان حرکت ارض و سکون آفتاب را ادراک ننماید
کرویت ارض را تصور نتواند و قوت کبریا ادراک نکند
و مان اسیری را بخاطر نیارد با وجود اینکه جادو نبات
و حیوان دانستن کل از حقائق امکان ندارد ولی تفاوت
مراتب مانع و حاصل که دادن ادراک حقیقت مافوق
نماید با وجود این چگونه حقیقت حادثه ادراک حقیقت
قدیمه نماید تراب احاطه رست الالباب کند این
واقع و مشهود است که متغیر و محال است دلی حقیقت
الوہیت شمس حقیقت تجلی بر آفتاب نموده و به جمیع اشیاء
پرنوی انداخته هر شئی را از این فیض بهره آفاق حقیقت
است نه که جامع کمالات جمادی و نباتی و حیوانی است
و فضلا علی ذلک حائز کمالات انسانی است اثر
کائنات است لهذا محیط بر جمیع کمالات است
حقائق و اسرار و خواص موجودات را که سرخوش است
گفت نمود و از تزیین بر جز مشهود آورد چنانکه
این علوم و صنایع و کائنات موجود هر یک در زمانی
ترکمون بود ولی حقیقت است که محقق نموده و از تزیین
غیب بر جز مشهود آورد مثال آن قوت مجازیه و همچنین
سازگشتیاتی دخی مجهول بود و از تزیین سیر
ولی حقیقت است نه ان ترنهان را در عالم ظهور آشکار
کرد پس ثابت و محقق شد که حقیقت است نه
محیط بر جمیع کائنات است و اثر و موجودات عالم
فرد کامل ان فرد کامل بمنزله اینست در نهایت لطافت
وصفا و مقابل شمس حقیقت لهذا در ربوبیت کمالات
الہیہ در این مرتب صافیه باشد ظهور واضح آشکار
حال اگر بگویم در این آینه آفتاب است مقصد آن نیست
که آفتاب از علو تقدیس نزول نموده و در این آینه جلوه
درا این محال است قلب باهت ممکن نه قدیم حادث
نگردد و حادث قدیم نشود بلکه ان حتی قدیم حتی در این آینه
نمود و حرارت و انوارش تابید و در نهایت جلوه
و ظهور است لهذا محقق و مابعد الحق الا اضلال النین

ای برادر دگوار ای آرزو دگوار این محفل بزرگوار است
و این جمع توجه بملکوت تو نمود و دها بر تری است
و جانها در نهایت بشارت خداوند بهر ان جمع میل
شد دان کن در ملکوت خویش کاران نما گنجش
پناهید اگلا کن و بیارگاه ملکوت در کار توئی دهنده
و بخشنده و هرمان آیین

لوح مبارک حضرت عبداله با پس از حرکت از لندن

لندن اتم آتیس رز بر نکت علیها و الله اعلم
ای منجذبه بملکوت الهی صبح است و هر کس بخوابی
مشغول و عبد اله با یاد اجاء و خیزان عزیز الهی با نوب
ایام آقامت در لندن چهار ردحانی بود زیرا دوستان
مانند کل در آن گشتان شکفته و نبات سبز و چون
در نهایت لطافت و طراوت بودند شب و روز
کل بزرگ حتی مشغول بودند و در خدمت جانب
فشان می نمودند علی الخصوص تو که دقیقه آرام نداشتی
و از طلوع آفتاب تا نیمه شب بجان کوشش
می نمودی انجذمت موهبت الہیہ بود شکند نما که
بآن فائز شدی جمیع یاران و امام رحمت را
تحت ابع الهی برسان و علیک السلام الہی رع

لوح مبارک در باب سفر با امریکا

عموم اجاء و امام رحمت در امریکا علیهم و علیکم السلام الہی
ای یاران الہی و کیزان الهاء الله نامه ای شمار سید
بنهایت سرمد قرائت کردید حمد خدا را که بران ایمان
و ایمان بود و دلیل انجذاب بنجات ملکوت الهی
و شاد نبوت و استقامت بود و آید تفرع و اجمال
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برگردن باشد لهذا برای ثابت کردن بنات حضرت زردشت خواهمش کرد که آن جمایل گل بلبلگردن مبارک بگذارد که مردم به بینند و بر حسب خواهمش از چند دقیقه جمایل گل در گردن مبارک بود و آن قدر برفت و شکست بود که تا زانوهای مبارک برسد بعد ترغیف بردند در ترن دوستان یکی یکی بر رفتند و دلع میزدند همه دلع کردند پنج دقیقه که به حرکت ترن رسید حضرت مولی الوری آمدند دم در ایستادند و باهمه دلع نمودند چون ترن حرکت آمد دستمالها و کلاهها بدست یاران باهتر گذاشتند و از دور میبوسیدند تا آنکه یکی نشدند از نظر محو شد و دوستان متفرق شدند ولی آن روح عظمی محبت و رافت حضرت عبدالهیه در قرون و دیهوار سبب حیات و جلال این منت جلیل خواهد گردید

جناب اداد اردگشتگر یکی از بهائیان طبقه اول امریکا است و نیز خواه عالم بفتون و مبلغ امر حضرت سبحان اول بهائی امریکا که دو دوازده سال قبل بمقدور حضرت عبدالهیه در مدینه عکاس شده است و تا بحال الواح کثیره به افتخار او از مصدر جلال نازل گردید است همیشه در انجام خدمات امری سامی و در خطابه های فیهیات را بمملکت ایهی دعوت نموده است



خطابه حضرت عبدالهیه در کلیسای سنت جانز که در حضور جمیع کثیری از بزرگان و عقلمندان شهر لندن اداره فرمودند

مسطرا هر الهیه حکایت از فیوضات غیبیه نمینماید و انحراف شمس حقیقتند زیرا حقیقت الوهیت مقدس از ادراک بشر است آنچه در تصور انسان آید صور حیاتیه است و وجود دهستی دلد نه حقیقی و محاط است ولی انسان وجود حقیقی دارد محاط است بر مادیات خود پس الوهیت که از مدرکات عالم انسانی است تصور است خیال محض است نه حقیقت الوهیت زیرا حقیقت الوهیت محاط است نه محاط و وجود حقیقی است نه وجود ذهنی مثل این مطلب اینکه با وجود آنکه مجاد و با وجود آنکه انسان جمیع از صفات انسانی است مجاد از عالم نبات خبر ندارد و تصور آن نتواند و ادراک نمکند و هم چنین نبات هر قدر ترقی نماید در نهایت در محال حصول کند از عالم حیوان خبر ندارد و ادراک ننماید نهنگی بی خبر است سمع و بصر ندارد ادراک و تفکر نتواند

حضرت ادب فاضل ددانی شهر محدرکت الله هندی که او را چندین سال در لندن و بعد در امریکا بتشرع معارف شرق و اصول دین بین در جردند و مجامع مشغول بود و حال آنکه با انتخاب ژاپون جویده ماهیان بدین انگلیسی باسم اتوت اسلام چاپ و انتشار رسید هندی

و سلمان و سائرند اهل کل تبریکت بنوعی می شوند
و با هم غذا میخورند این فی الحقیقه معجزه الهی است که این
چنین محبت و دوستی در میان ایدیان متضاده خلق نموده است
لهذا مقصود این امر اتحاد و اتفاق و الفت باین اهل
عالم است.

بعد حضرت عبدالبهاء قیام فرمودند این عبد المجید فریاد
مبارک را می شنوم ولی از اینجا که گاهی نظر مبارک را
باین طرف میفرمودند من نتوانستم هیچ را بنویسم لهذا
لفظ مستند اینجا می است که ضبط نشد از جمله
فرمودند.

آنگاه از حدیثی که این جماعت محترم را در قتل محبت
..... ثانیاً اینکه تقریباً نصف سال پیش در قتل
آتش ظلمت در اطراف جهان شعله میزد و جنگ بر پا بود و
خون بریزی در نهایت استداد با پدران که بی بهره
گشتند و ب ایران که از حال با مادر
در خانه اولاد خویش گریان و سوزان و ملالان بود
مکان از و کتاب دجود از قرب در حال

متزلزل بود و دلوله در جمع آفاق بود و چنین وقتی حضرت
بهاء الله از افق ایران طالع نمود و اعلام و وحدت عالم
انسانی را اعلان کرد جمع نفوس را به
و ربای کبری هدایت نمود و بین دزدان و جدالی برانگیخت
و علم آزادی پس آن انوار بر شرق افروز
تأیید آن وجود مبارک در تحت مشقات شدید
صد می کشید و مدت ثمر را در سخن بود گاهی اسیر بخیر بود

..... بلکه در زندان اعلام و وحدت انسانی کرد
تا کل بدانند که محن دریم کی است جمع در نظر یک پدر
..... تا الحمد لله بعون و عنایت الهی تعالیم بهاء الله در جمع
عالم منتشر شد حضرت بهاء الله از جلد فرمودند
باید جمع بهیت بر تریه بکانه در میان جمع ملاقات
محبت عظیمه شود جمع بشر مانند یک شجر آزاد و شجره طوبی
گردند و وحدت عالم انسانی تحقق گردد انچه از
آثار فرمایشات و نتائج تعالیم بهاء الله که محبت بدرجه
رسیده که من شرقی هستم و در میان شما به محبت و خلوص

با خیر و راستی نطق میکنم حال با نهایت
و تعالیم بهاء الله که شش بدست استماع میکند از این
حقیقت من شما را فترت و ادع میکنم و بار پس بپردازم
و بعد از رفیق من تحریک بعضی از نثریات بر ضد
بهاء الله میشود ولی بدانند که اینها قصد
..... را شما اهل حقیقت هستید در ایران کتاب
نوشته بر ضد ما چه شد حال من
توجه بخدا میکنم و از برای این حقیقت
من از خربت راضی هستم و خربت را دورست میدارم
برای اینکه خربت باعث شد که من از آدم شدم
بعد دوازده سال جاتی نمودند که بسبب رفیق و روحانیت
قلب گردید

حضرت عبدالبهاء روز پنجشنبه عاشر ساعت هفت و دوازده
دقیقه وارد زندان شدند و ۲۶ روز در زندان توقیف فرمودند
و روز سهشنبه سوم آگوست ساعت یازده و نیمی از زندان
بپارسی تشریف بردند و رئیس شنید و رفته به بیرون
نزدن مخصوص بر کار آقا آذیران نموده بود و ب این انگلیسی
نوشته بود حضرت عبدالبهاء عباس افندی در
توی این سنگاه جمع کشی از یاران برای بدرقه آمده بودند
و اطاق مبارک را بجز از کل نموده و درستان بسیار
گریه کسان و جمعی خندان و در وجود مقدس جمع شده
و دلاری میفرمودند که گریه نکنید من نیروم من پیش
شما هستم جسدم میرود ولی روح من همیشه با شماست

من شما را اخراجی دست میدارم محبت زیادی از
اطراف جمع شد چنان که این شخص
گفت و این جماعت فرنگی ها می هستند باید این اسم
نورانی بر جل آسمانی باشد دکتر بهرام که یکی از فارسی
های ایرانی هندوستان بود و چندین مرتبه حضور مبارک
شرف شده بود یک جماعی در رک از گل در دست
کرده بود و در استاسیون آوردن بود و میگفت
چون در کتاب زندگشت با و عهد دادند است
که آن شخص معهود که می آید باید جماعی از گل در میان

نمودند بعد مفاد بیانات مبارک را که در قبل انگلیسی
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تا حال مجلس بسیار در لندن منعقد شده است چهار
 مرتبه بمنزل مسکن که در شرح ایشان را از قبل عرض
 نموده ام مجلس منعقد گردید بحیث کثیری از دوستان
 حضور داشتند و در آن انواع و اقسام نان های شیرینی
 و قند و دجای و شربت آلات موجود بود در اطاق دیگر حجت
 میشد بعد سرکار آقا شریف می آمدند و بیانات میفرمودند
 شخص ترجمه ترجمه نمودند حضور در این مواقع جانب مستر
 در رفوس در حضور بود که بیانات مبارک را بهمان
 طوکر میفرمودند ترجمه مینمود .

یک هفته قبل روز جمعه ۲۹ پتبریک مجلس در پامس
 اودارد سئل شد که تا لار بسیار بزرگ است است الله
 مسکن را برتر زمین نمودند و فی الحقیقه این آخرین مجلس

و با شوق و حقیقت بر میگردند اشخاص بسیار هم آمدند و قصد فرمودند
کردند مدیران چراغی بفرستند و بیانات اصلی
شدند و عین واقع آنچه دیده و شنیده اند درج نمودند اند
و معالفت بسیار نوشته اند چنانچه چند نسخه ارسال شد
شد در هیئت قبل مستر کامل یکی از اول تفسیر های این
شهر است آمد و حضور مبارک شرف گردید بسیار فقیهین
گردید بطوری که نمیدانست چه بگوید کلمه های او بسیار ارزش
دارد و بزرگواران جا میبرد و خطابه های او بقدری فصیح و دلنشین است
که از نقاط مختلفه انگلستان برای استماع می آیند لهذا از
حضرت عبد الهادی دعوت گرفت که در کلمه های او رفته
اعلایان ملکوت الهی بفرمایند روز یکشنبه گذشته تشریف
بردند این کشیش به عبادات شیرین مغربی فرمود که تشریف
یک همچنان بسیار بزرگواران در این روزی از هیئت مفتی اوقاف
جمع را به اجماع انداخت بعد تر کار آقا برخاستند و بیانات
بسیار روحانی فرمودند (باقی مطالب در کتب و دیگر
چاپ و لازم تذکره) در این ایام مجلس و محافل بسیار
میکرد و حضرت خدیجه الیهام در آن مجلس تشریف می
آوردند و نام بیانات در بنیکه فرمودند اند نوشته ام آنچه بعد
سوادای برای سرکار سیرت نامه بنجم با قدر درج گردد مطلب
دیگر البته میدانید که سرکار آقا ابتدا راضی نیستند که نکاسی
عکس مبارک را بر دارند در اینجا بسیار عکاسی آمدند
که عکس بر دارند از این فرمودند تا اینکه دوشنبه روز از صبح
بسیار زود بکین نشسته که عکس فوری بر دارند هر چه کردند
نشوایند تا اینکه یک روز سرکار آقا منزل شخصی از
دوستان مسکن کرد و دعوت داشتند مجلس
بسیار بزرگ بود و جمع کثیری آمد بودند عکاسها هم فرمودند
که کجا تشریف میبرند و اینکه خواستند از توی اتومبیل
پایین بیایند فوری یک عکس مبارک را بر دارند
ولی هیچ خوب در نیامد چون سرکار آقا ملاحظه فرمودند که عکس
مبارک را بر دارند اند فرمودند حال که چنین است باید
عکس جمعی بر دارند روز بعد عکاسی آمدند و چند تشریف بردند
که در جرائد چاپ گردید

نظم با خیر تمکین شد هزار نفوس را خطاب اداء فرمودند یکی از
بزرگترین کشیش های لندن دلیل بر دین که بر مرد
و انانی است چندین مرتبه بکف و مبارک شرف کردید
و کتب بسیار مطالب عالی نمودند و از حضرت زیاد
از حضور فرمود و جواب های کافی شنید و قانع گردید
بعد خواهمش کرد که کلمه های معتبر بزرگ قدیم لندن
را بقدم مبارک تشریف بفرمایند و برای حاضرین خطاب
اداء کنند لهذا دعوت او را قبول فرمودند این عبد
هم مفتی شدم که در آن کلمه بسیار حاضر کردم تا بیانات
مبارک را در مدغم بشنوم این کلمه با محترم ترین
و قدیم ترین کلمه های لندن است و در آن
شب جمیعت بیشتر از هزار نفر بود و اغلب از بزرگان
و نجیب و خانهای محترمه این ملکیت حاضر بودند در وسط
نماز و نا توس و سرود در دهگام سیک این جمیعت بر پایین
نموده و ایستاده بودند و کشیش بزرگ دعا نمود و خبر
آوردند که حضرت عبد الهادی تشریف آوردند در همان
حین خود کشیش از بالای منبر پایش آمد و رفت در
اطاق مخصوص که حضرت مولی الوری تشریف داشتند
و دست مبارک را در دست خود گرفته قدم زنان روز
در کلمه از وسط مردم به بالای مجلس تشریف بردند
بعد فوری نماز خود را تمام نمود در حالتی که جمع مردم چشم
و گوش خود را باز نموده که ببینند و بشنوند که این
فخس نورانی کیست تا اینکه خود کشیش بنا کرد و معنای
کردن و بیاناتی بس فصیح در باب حیات مبارک و نفس
در عکاسی برای حضار اظهار داشت و گفت این بزرگوار
جلیل القدر در دین جدید اخوت و صلح عمومی است
و اسم این شخص روحانی عبد الهادی است یعنی بنده شما
و بعد گفت که حضرت عبد الهادی شب مجلس را ازین
نمودند و بیاناتی بفرمایند بزرگان خود خواهند فرمود تا
همه با گوش خود صوت مبارک ایشان را بشنوم
بعد سرکار آقا بلند شدند و بیاناتی روحانی اظهار داشتند
که جمیع حاضرین سرور و شوق گشتند و در آخر خطابه مبارک
مناجات فرمودند خیلی غایات در حق حق انگلستان

استدعا کردند عبدالبهاء مناجاتی بفرموده مبارک و طلب تأیید و تقویت شهادت نمودند همه چشمه ها را بر روی هم گذاشته بعضی سر را بر روی دست اندازند و بگویند که گشتند عبدالبهاء قیام نمودند دستهای مبارک را واصل بهم کردند آسمان دراز کردند با حالت توجع خرقه بزدل مناجات علی شد بنده را بی اختیار انگشت از پیش رو برینخت و در آن برای تمام دوستان و اهل عالم دعا کردم که این کلیسا چه مغرب غریبی داشت شاید این مطالب نظر اغیار اغراق و خالی از حقیقت بیاید در این کلیسا هزار بار بخدا می گویم احباب ایرانی و اغیار ایرانی و ترک و هندی نیز حضور داشتند کشش زیر بغل مبارک را گرفت با طاق خدمت تشریف آوردند باز بر دست مبارک را برپسید بعد تشریف آوردند در روز عصری بر حسب دعوت در مجمع همدان تشریف بردند و بطوری حضرات بنحویب شدند که بوضوح نمی توان گفت و می گویند که حضرت من الله الله بهند تشریف بردند زیرا که این انجمنات موافق ترقیات عالم بشر و اهل چند سبب گرفته اند هستند

مکتوب جناب لایزاله الطیف الله حکیم عبدالبهاء الله

حضرت محبت عالمیان در روز دوشنبه ۲۷ سپتمبر ۱۹۱۱ ش ۱۳ در خانه جناب لایزاله الله و جناب لایزاله باقر خان و جناب تمدن الملک و لاخرو و همراه بودند و در دست استاسین و بیکتوریا در لندن شدند و جمع کثیری از دوستان و ولایتی لندن که پیش از آنکه بودند حضور داشتند جمع دوستان یک مرتبه در اینستگاه بجهت ملاقات و کارگاه آقا جمع شدند معلوم است که در این موقع حضور مردم تعجب میکردند و اشتباه میکردند نظر زن بودند خیلی تعجب کنان برای تماشا میبایستند چون کارگاه آقا از ترن پایشان بودند بطریق اروپائی با جمع دوستان دست دادند و به هم میرا میرا میفرمودند الله الله سس که بود که یکی از بهائیان ثابت در اینجاست دست مبارک را در دست خود گرفته و در خانه سیر دوستان اطراف بودند و نزدیک آتومبیل حضرت مولی الوری با ستر مین در آتومبیل نشسته عازم بیت شدند الله الله سس که بود آتومبیل مخصوص خود را در این مدت اقامت وقت کارگاه آقا نمود است در اینستگاه حضرت من الله الله و در جناب تشریف داشتند بعدی بعلوم فیلد که یکی از بخاری لندن است تکرانی نمود و خانه خود را برای پذیرائی مبارک پیشکش نمود و قبول کردید لهذا خودش و دو دخترش رفتند در هوسل منزل گرفتند باری شب را رفتم حضور مغرب شدم و بسیار خوش گذشت در چند شب قبل جناب ستره بی شرف بودند خیلی اظهار اشتیاق نمودند که دوستان امریکائی مایل به تکرار مبارک هستند در جواب فرمودند: "راه آتومبیل در دست خلی و در دست میوانی یک قطاره در دست کن با قطاره میروم" معلوم است که در این ایام مردم دسته دسته می آیند و مشرف میشوند و کتب مطالب می کنند و هر سینه دارند باستان حل میگرد

ای بیخمت اهل شرق وای بیخمت تر از به ایران و ایران بود نامه مجلس سیزدهم رمضان اعتراض و اعتقاد نسبت بنطق غلام اعلی در فرستادن بودند در حضور مبارک گرفتند اگر چه معلوم است این اعتقادات از اغواست یا امثال آنهاست جائید و کلامی نیست و نمایند های ایران بایندرجه صاحب بغض و عداوت و غرض میباشند و تا ایندرجه در ابطال حق و انبات گمراهی بدلائل او و من از بیت مشکوت توسل شوند و هنوز بیان اعتقادات این طایفه را که کتب امریه و تارخچه مشحون از تعقیدات زحمانه است انکار نمایند و بقول شمسال قبل قدر من المید است مستحک شوند که این مملکت روی بجات خواهد دید همیشه بر نعمتی که خدا با اهل شرق ارزانی داشت بواسطه کفر این اسیر غلمان ابدی شدند این بندگی که در انگلستان گامشته شد و می شود غمزه

نظم با حضرت

بعد از اتمام فرمایشات ترجمه بیانات مبارک که با کمال کمال و کمال کمال
نوشته و حاضر بود کینه از اجاب انگلیسی سترگ و در پول
بر خاست و برای حاضرین قرائت کرد بعد با طاق مخصوص
شرف برودند اما ابراهیم را نیز با سنجار برودند جانیس
مختر مستقیم بایلاس روسی حاضر و پذیرائی نمود یک
کتاب بخیل بزرگ روی نیز حاضر بود خواهش کرد که در
پشت آن خط مبارک یادگاری بنویسند اینطور بر قوم
فرمودند: این کتاب مقدس الهی است و وحی حمدانی است تورا
نجات است و انجیل جلیل اسرار ملکوت است و انوار
لاهوت فیض الهی است و انوار هدایت ربانی است
عبد الهی عباس
چند روز بعد یک کشیش دیگر شرفیاب شد پیر مرد بسیار
روحانی صاحب اخلاق و صفات پسندیده بدو خط
محتاجه نمود و سه اشاعت شش کرد از قبای اوضاع در ملکوت
الهی سئوالات داشت و جوابها شنید بعد سئوالات نمود و
حیوانات در ملکوت بخور نشینند یا خیر برای احوال آنها قائل
است یا نه فرمودند خیر حیوان دلاوی روح حیوانی است
ملکوت الهی راه ندارد کشیش با یک حالت سادگی
موضع کرد امیدوارم سگ خود را در ملکوت پیدا کنم خندید
و فرمودند چه ضرر دارد بسیار خوب و با نهایت ترقی در حقیقت
بعد از آنکه فرمودند پس باید امیدوار باشید که انجیل
خود را فراهم در ملکوت پیدا نمائید خند در گرفت خند
بزرگ رسید که کشیش استدعا نمود برای من و حاضرین
توجهی بنمائید و سماجانی قرائت فرمائید سئوالات اول
اجابت فرمودند بعد استدعا کرد یک کپی از انجیل
ببرند و بیاناتی بنمایند قبول فرمودند کشیش برخواست
دست مبارک را بوسید عرض کرد استدعا دارم مراد
ملکوت محظوظ فرمائید و در شب میعاد رفیق کلب
بود جای تمام درستان خالی است هشت شرف
برودند جمعیت زیاد بود اول در اطاق مخصوص وارد شدند
صدای پیانو و اصوات مرد و زن که مشغول بنواز بودند
خبر از عالم الوهیت میداد یک مرد نو دساله بپوش
سفید و جبهه خیا نورانی که طالب زینت سر کار آقا بود
و بواسطه مسافت بعید نمیتوانست منزل بیاید در اینجا می

نظم با حضرت
در اوقات و انت بار هفت اورا از تکرار آواز دند
من و دویم زیر بغل اورا گرفتم چنگه و در دست سر کار آقا بود
در بغل گرفتند و در پیش و صورت اورا بوسیدند در آن
همین کشیش و در اطاق مخصوص شد دست سر کار
آقا گرفت و با هر دو بوسید و در پیش را بوسیدند
تجدید گفت و اظهار افتخار و در دست کرد همیشه
در حالت قیام و نماز دست سر کار آقا گرفت
و از وسط جمعیت برد و روی شامش بالا روی
صندلی جلوس فرمودند تمام اجاب فرستی در ابرانی
نیز حاضر نماز تمام شد کشیش شروع بنطق نمود
و از تاریخ این امر و اعتقادات بهائیان و بغیرت حال
مبارک شرحی مبسوط بیان کرد و از مقدم همان زمان
رسیدت دست داد بعد حضرت مولی الوری قیام
فرمودند در اشیات الوهیت بیانات منفعی فرمودند
من کجا نیوانم از عهد آن نور محمد که منافع فرایست
تمام کائنات حادثند و برای تعالی قدیم کائنات موجودند
و بنیاد اند علی باطنی بی بحقیقت وجود باری بریند که بواسطه
ظهور مظاهر امر او در هر وقت و اوان در عالم امکان
تجلی می نمایند در آست وجود این مظاهر الهیه تجلی است
شش حقیقت بنماید انسان بصیرت تجلی شمس را در هر
بریند نباید نگرشود وجود موسی و حضرت مسیح و حضرت
محمد بنبره در کائنات صایق بود و این قرن بدیع خداوند
و بواسطه ظهور مظهر اسم خود یعنی حضرت همام الله عالم
انفت را بجلالت جدید منعم فرمودند و نیز بعضی بیانات
و تعلیمات مبارک بیان فرمودند و در آخر بیانات
دستهای مبارک را بهم وصل نموده مناجاتی در طلب
ناید جمع حاضر فرمودند و جالس شدند نطق مبارک
را قبل از وقت ترجمه کشیش محرم از برای حاضرین
خواند بعد برای سلاست وجود مبارک کشیش امر
داد دعائی بخواند همه برخاسته انجیل جلیل بدست
و با نهایت حضور قلب با نوط مخصوص شروع بخواندن
نمودند سر کار آقا نیز قیام فرمودند و دعائام شد و بنشینند
و مجلس باین ختم شود و کشیش گفت همه با حضور قلب بایستید

محرر الحقول از عدم توکل بخدا و در غما و بظا هر اوسید مانند
 این بحث و ادعای صحت و بلاغت را امید و مکی هستند
 که برینند مردم این صفی با چشور و استیانی و میل درخت
 دنبال خدا میگردند و پیروی دین و حفظ ناسوس شریعت را
 حفظ اسس ترقی عذبت میدهند بل در رنگستان
 مردم بدین بسیار است اما همانها هم چون عقائدش
 بنی برقرار و عدلیه است همیشه در اثبات انوایت
 و در جواب ظهور ظاهر امر الهی در عالم امکان ادوات عقلیه نشینند
 نور از غن میشوند و اعتراف نمیند بکس اما که چون با
 همه عقایدشان روی خاکستر است هیچ جبر بران عقاید
 محاسب نمی شود و جز خرافات حاصل نمی بریم خلاصه مردم
 انگلستان بر خدای سائل مثل هستند بیشترشان طالب
 حقیقت و ادوات نور معرفت هستند مثله کشیش
 صاحب ریاست و جمیع است و طبعا باید ضد این
 باشد برعکس در مقام تفحص و تحقیق است شرف میشد
 و سواد است بنیاید کمال دقت تفحص بنیاید
 در روز بعد از درود سیه کمال کشیش بزرگ کشیش
 سیتی قبل حضور مبارک و شرف شد و بعد از سیه
 و جواب زیاد و اعتراف با اینکه دین بهایان دین مکتومی
 و همه فرق عالم میوانند در ظل این دین تربیت و تعلیمات
 زندگانی نمایند و وحدت عالم بشر را تأییس کنند
 نمود روز گذشته یکسبای سیتی قبل از ترفیع بریزد
 وحدت عالم بشر و تعلیمات حضرت بهاء الله ربانی
 بنویسند قبول فرمودند روز سیمین ساعت شاد آفرین
 بودند جمیع کس از مردودین حاضر بعد از ادای مناجات
 و دعا ستره کمیل بیان نمود من باید انشب کمتر حرف
 بزنم زیرا که همان عزیزان عبد الهی اگر رئیس شریعت
 طائفه هائیه هستند و بی حجت تاکنون در جمیع مکتوب
 برای الطوق حاضر نشده اند انشب محفل با در زینت دانه
 که برای ارتباط شرق و غرب و وحدت عالم انست
 تلقین بنمایند و بعد بر بغل زرکار آقا را گرفت و در کمال
 ادب تا نزد یک محل تلقین رفت زرکار آقا با کمال
 بابت چنین نورانی پر از نیت هم و مشکلی فرمودند :-

ای جمع محترم الطالبان خدا

خداوند
 آنکه نور حقیقت فرستید و نسیم گلشن الهی درین عالم
 حکومت و جمیع انعام بلند شد و نقشات روح القدس
 در هیئت قلوب اوسید و حیات ابد فرستید در
 این قرن بدیع شرق متراست و غرب منظر است
 روحانیان معجز است بحودت عالم انی موج
 زند و علم روح القدس اوج گیرد هر انان منصفی
 شهادت میدهد که این روز بدیع است دین مهر مهر
 خداوند عزیز و غریب جهان بهشت برین گردد
 روز وحدت عالم بشر است و اتحاد جمیع اجاس دل
 تعصبات سورت بهالت بود و اساس خدایت بشیر
 عنایت خداوند این روز فرود را محقق فرمود غریب
 علم وحدت عالم انی در قطب آفاق موج زند
 حدال و نزاع نماند جرم صلیک بریدر خد جهان جان
 نامشود و جمیع بشر برادران گردد و کائنات علی ریاست
 جلیل ابر شود و تو خوار از خواص عالم حیوانی و صلی
 و صلاح از مواهب عالم انی حضرت بهاء الله
 میفرماید عدل و انصاف حیات عالم بشر است
 آنکه در این صفیات علم عدل بلند است و مساوات
 بشر تر از ادای است و راحت نیست است
 سعادت خدا کی است نوع انسان کی است
 اساس ادیان الهیه کی است حقیقت ربوبیت
 محبت است پس ای یاران جهان بگوشتید تا
 خاور و باختر مانند دلد و بر دست در آغوش یکدیگر نشیند
 ای پروردگار این هیچ راضع روشن فرا اوج را بناید
 کن دیهار نورانی و روشن نما و دیهار انکار و کشتن
 فرا جانها را با نقشات قدس زند کن دلفوس را
 بهدایت کبری نفیس فرا بخشش آسمانی مبذول کن
 و سو بهت رحمان شایان فرا درخت حفظ و حمایت
 خویش محفوظ و مصون در الطاف بی پایان شمل
 کن و غایت محضه کامل فرا دهنده
 دهنده و بخشنده ودانا

شکست دل آنکس که شکر است
 شاد به بیان بار و بار رسید
 آنکه چهل سال زندان غم
 گشت شکست خرد و گرفت علم
 شاد به بیان بار و بار رسید
 بس نقش از دل جهان آید
 از طریق نصرت نخواهد شد
 شاد به بیان بار و بار رسید
 زمره عشاق زبند و ندا
 هرگز سیر گسسته و ابتلا
 شاد به بیان بار و بار رسید
 بست چرخ رخت بوی رنگ
 شسته بزم عرو آید بسنگ
 شاد به بیان بار و بار رسید
 شکر است شکر بجز و بر
 گاه تو توان گاه سوسن مغز
 شاد به بیان بار و بار رسید
 یازده و نه صد بعد از هزار
 از غنای عشق خوش چون هزار
 شاد به بیان بار و بار رسید
 بعد از نشتن خرد و شکست
 نغمه دلان راست رخ اوصاف
 شاد به بیان بار و بار رسید
 درستی قبل شکر از شکر
 جمله زندی شکر گفت شکر
 شاد به بیان بار و بار رسید
 جسم ادب از رخ آوا جان گرفت
 نور رخ و لمعه عرفان گرفت
 شاد به بیان بار و بار رسید
 ایمه عده شکر بجز و جلد
 زنده بود تن با امید و حال
 شاد به بیان بار و بار رسید
 شکر که در دگر گشت ایجا چارساز
 سوزی تو در در رخ دوری یاز

زین سخن شکر و نالان است
 شمس رخ یاز و مغرب دید
 بود اسیر غم و در غم
 یاز و این بار و یاز قدم
 شمس رخ یاز و مغرب دید
 مردم این همت در جستجوی خدا میگشتند طالب ادراک
 هر دل از این زمره آگاه شد
 شمس رخ یاز و مغرب دید
 هر دمی آغشته خون خدا
 تا بزدی آغشته خون خدا
 شمس رخ یاز و مغرب دید
 ز آینه قلب جهان بروز رنگ
 شمس رخ یاز و مغرب دید
 شسته این همه شد رنگ
 شمس رخ یاز و مغرب دید
 چنان اظهار ترست و شادانی بروز دادند که موج چلب
 از غنای حریفین و حیرت ناظرین شد که این مرغ گیت
 از کجای آید این خانه های لندن با او چه ربط و ارتباطی
 شمس رخ یاز و مغرب دید
 سوزی اردو پاشان نگذاشت
 هر دل از این خبر با امید زار
 شمس رخ یاز و مغرب دید
 هر روز از صبح تا شب منزل از کثرت دل و دین
 اندک آنجا نشسته در اصف
 هر یک از این غنچه در اصف
 شمس رخ یاز و مغرب دید
 بهر نعلین هم بهر صفت
 بر نعلی این اهل لهر ظرف
 شمس رخ یاز و مغرب دید
 در هر ترسک بخود نباشند بند و دریا
 خوب جهان بر تو ای کج
 است که اهل مغرب از این طوطی حرکت آورده آنها انگه
 شمس رخ یاز و مغرب دید
 حال شکیبانه انداخته بودند و بافت شکر و عدم نفس
 و ادراک دقتی باریان مراحت نیامد نقل مجلسان
 شمس رخ یاز و مغرب دید
 محبت لذتی دینی و دل احتضار اهل اردو است
 و ترقیات آنها را در صنایع و ادب و احوالات

3
 شمس رخ یاز و مغرب دید
 صورت خلقی که در ۲۴ ماه رمضان از لندن نوشته
 شد و سوادسی از آن باین ادا رسید که در چ فیهائیم
 بجز و تحت وجود مبارک خلق خوب است و از سواد
 شمس رخ یاز و مغرب دید
 در اینجا علم یا نهایی بلندی است
 مردم این همت در جستجوی خدا میگشتند طالب ادراک
 حقه لیدی بلوم فیلد که یکی از مختصات فخر
 شمس رخ یاز و مغرب دید
 در توفیق لکسانی عرض کنجو مبارک
 استند عالمود که در لندن بمنزل او درود فرستادند
 او اجابت شد و دهفته است در لندن تفریب دارند
 و منزل ایشان میکنند چون در دگر کار راه این خلق را
 اجاب رجا دادند و حاضر بودند مسرور و بکر
 نجای انگلستان دست زیر بغل حضرت ایجا زود بر
 اجاب در کارها فایده دند عبد الله عبد الله گویان
 چنان اظهار ترست و شادانی بروز دادند که موج چلب
 از غنای حریفین و حیرت ناظرین شد که این مرغ گیت
 از کجای آید این خانه های لندن با او چه ربط و ارتباطی
 شمس رخ یاز و مغرب دید
 سوزی اردو پاشان نگذاشت
 هر دل از این خبر با امید زار
 شمس رخ یاز و مغرب دید
 هر روز از صبح تا شب منزل از کثرت دل و دین
 اندک آنجا نشسته در اصف
 هر یک از این غنچه در اصف
 شمس رخ یاز و مغرب دید
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 و ترقیات آنها را در صنایع و ادب و احوالات

فی الحقیقه محشری بر باشد و قیامتی رخ گشود است که چنانکه
 عالم مانند از اندیده و گوش تا رخ نظیرش داشتند
 در محفل که انسان داخل میشود شرح سفر حضرت عبداله
 و خطابه ای الهی ان وجود مقدس در بزرگترین انجمن ای
 ان مملکت نقل و شریانی ان محفل است و گویا جمیع
 اکلار و خیالات دیگر یکی از میان محمود نابود شده و این
 یک فکر و خیال مانند آفتاب دانا روشن نور بخش
 چنانس بهایشان شرق و غرب فی الحقیقه چون که با شوق
 گردید و از شدت فح در در بر تجدید و شکر و خدش
 حضرت پروردگار قیام نمود اند و سرورند کرد رضی بود
 زنده اند و با چشم ای خود می بیند که شمس شایق در نهایت
 اشراق بر آفاق عالم قیام بد و مردم را از دور و نزدیک
 بمملکت ابی نماید و قلب بخود را با شش شوق
 الهی مشتعل می نماید این سفر حضرت یولی الوری
 و پذیرائی ملت انگلیس الی الابد لب افتخار و مبادات
 حضرت خواهد گشت و تا پنج روز وانی ان در قرون آتیه
 ظاهر و هویدا خواهد گشت چون بسیاری از اخبار
 خوش از لندن در این باب رسید در نهایت سرور که
 به درج ان دقت نظر پروردیم

اشعار اکبر بقلم نورانی تیکه تا زحمای حقیقت و ناشر
 حضرت اخذت لا مرزا محمود زر قانی در باب سفر
 عبداله بار و پا

همای الهی
 حمد ملکوت مجید
 قوت نیاید به باشد بدید
 شایه پیمان بار و پا رسید
 شمس رخ یار مغرب رسید
 سابق اگر بود بدید
 سیم بود آیت خلقت سیم
 شایه پیمان بار و پا رسید
 غریب سخن شوق اثری شد
 نورش ان بر همه آفاق شد

شمس رخ یار مغرب رسید
 ملکوت غریب غریب
 شمس رخ یار مغرب رسید
 بود که آیات شمس غنظر
 حال عیان شمس غنظر
 شمس رخ یار مغرب رسید
 خیمه وحدت بار و پا رسید
 این قدم از عالم لا زل
 شمس رخ یار مغرب رسید
 جلد ام سرخوش و مدح
 عالم از این واقع در جوش
 شمس رخ یار مغرب رسید
 هیچ نکردی بار و پا رسید
 کین خبر از رخ آفاق نور
 شمس رخ یار مغرب رسید
 شرقی و غربی ز دل آوان بود
 این خبر از صف امکان بود
 شمس رخ یار مغرب رسید
 صلح و صفا و اخوت
 دین از انکس کین شد خوش
 شمس رخ یار مغرب رسید
 وحدت انان و وفاداری
 نیست جز این مژده در هر کس
 شمس رخ یار مغرب رسید
 ترهاش چنین حرکت
 انهمه شور از قدم آن حرکت
 شمس رخ یار مغرب رسید
 باتن زیبا و رخ چون فر
 داد دل شعل از این سر
 شمس رخ یار مغرب رسید
 عبدی طعن و فاشان او

مجموعه

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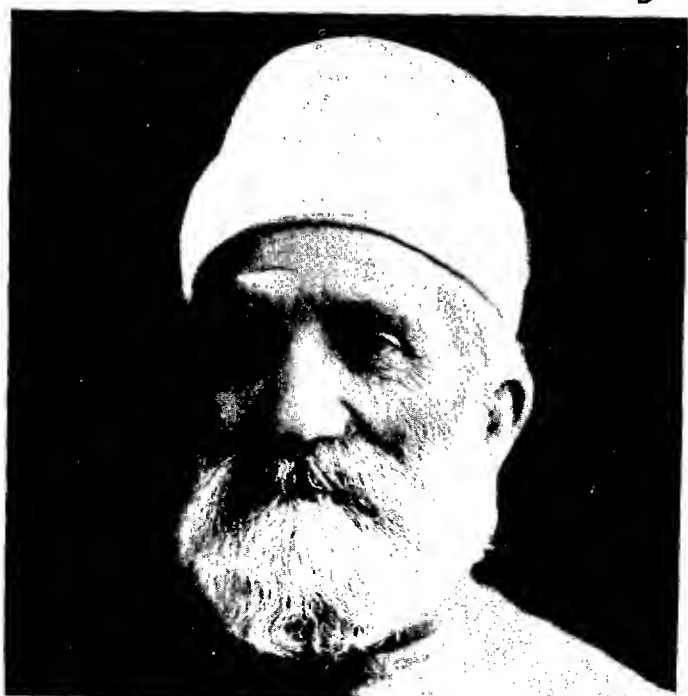
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سال دوازدهم

ماه قدرت ۶۸

این مجله بر حسب تاریخ بهانی هر روز چاپ و توزیع میگردد و در نهایت اگرای در سائل گنجایی بشرد و وحدت ادیان و ترقیات عصر دانش را علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت الهاء الله در اطراف جهان و توضیح حقائق این دین عظمی خواهد نوشت و مقالات مفید که موافق بسبک اداس است قبول و نشر خواهد کرد

سفر حضرت عبدالهء در اروپا
در این ایام که جرائد یومی و مجلات هفتگی و ماهیانه از هر یک از اخبار افتاد و نشر نجات الله و اخلاق و امریکه صدای خود را میگردد در محامد و لغوت نیست که چندین جرائد معتبر مقالات مفید مینویسند و جلدی و بزرگی حضرت عبدالهء بلند کرده اند و هر روز در تعالیم و تواتیس امر اقدس شریعی مرقوم مینمایند مقالاتی درج مینمایند و صفحات روزنامه های با نفوذ و جلال



ناشر نجات ثبات خادم بنی نوع ان هم سنو ادب حضرت عبدالهء آقای امیرزاده الله

نجم با

۱۳۲۹

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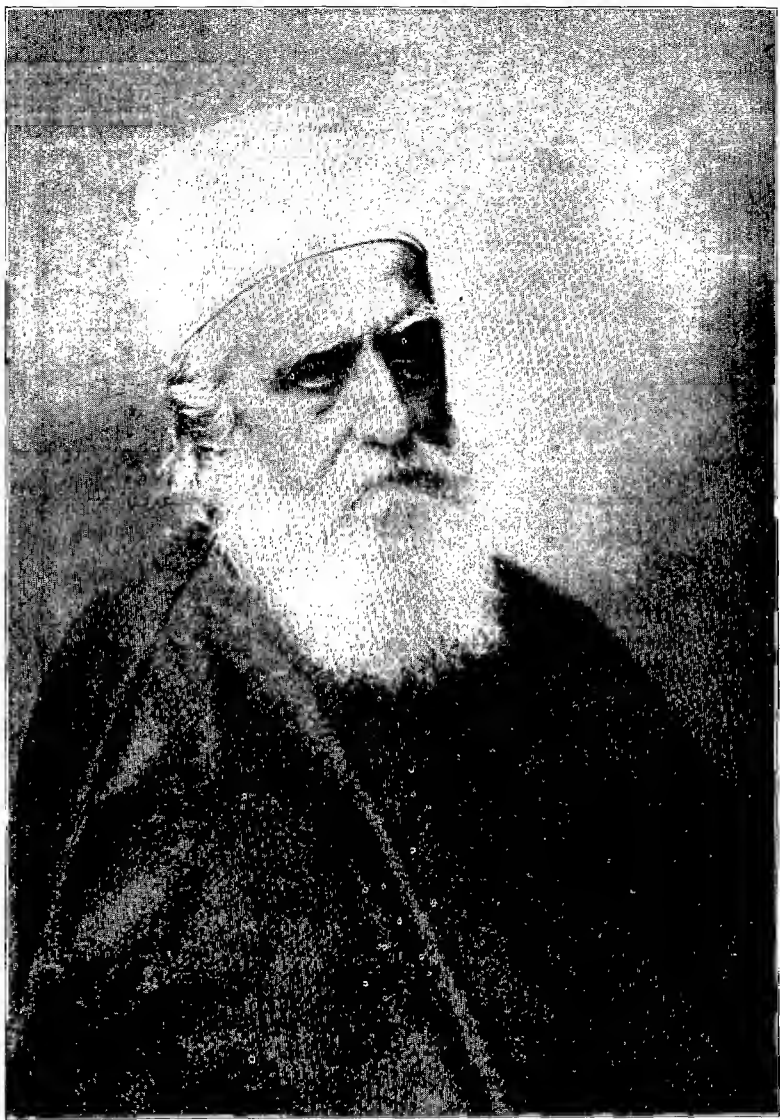
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"When the ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces toward Him Whom God Hath Purposed, who hath branched from this Pre-Existent Root."— Words of BAHÁ'O'LLAH.

ABDUL-
BAHA
ABBAS

This photograph was selected by Abdul-Baha from several taken in Paris, recently, and permission granted to circulate it.

بسم الله الرحمن الرحيم
انا عبد الله المذنب
والخاسر
الذي اذعن الله لي
في هذا العمل العظيم
من هذا العمل العظيم
بسم الله الرحمن الرحيم
انا عبد الله المذنب
والخاسر
الذي اذعن الله لي
في هذا العمل العظيم
من هذا العمل العظيم

لحماء
عبد

محمد بن عبد الله
كرد و بسم الله الرحمن الرحيم

STAR OF THE WEST

Vol. II

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No. 14

WITH ABDUL-BAHA IN PARIS.

BY MARY HANFORD FORD.

To one who has visited Abdul-Baha in his prison home at Acca, the delight of seeing him in the western world is almost indescribable. I was not so fortunate as to be with him in London, but I had the good fortune to arrive in Paris shortly after he reached that city, and for two weeks I was able to see him every morning.

He rented his own apartment in Paris, and a little fair-haired, pleasant-faced French maid presided over its domestic functions and answered the bell.

"This is my home and the home of my friends," said Abdul-Baha, and every one was admitted here without question, no matter to what cult or nationality he belonged, no matter how shabby were his clothes. A background of Persian men was always present, for all the Persians in Paris apparently camped in the home of Abdul-Baha during his stay there, but besides the Persians there were French, Germans, English, Hindus, and a large sprinkling of Americans, among whom the tall figures of Mr. Woodcock and Mr. Mills were always noticeable.

Abdul-Baha, of course, paid all his own expenses in Paris, and the apartment he rented was a commodious one provided with the best modern conveniences, and containing a great drawing room which could easily accommodate from seventy-five to a hundred people.

Here the interested ones gathered every morning between ten and twelve, though it was whispered that even before dawn eager seekers were admitted to private interviews with Abdul-Baha, and naturally those who did not wish to be seen entering his house came in the early hours.

Abdul-Baha speaks only the Oriental tongues, but he understands all that is said in any language, and in Paris his wonderful words were translated by M. Dreyfus into especially perfect French. The little company assembled at No. 4 Avenue de Camoens never knew exactly at what time the eagerly expected one would appear. Sometimes he came joyfully, waving a good morning to all, or best of all, greeting each one with a warm hand clasp. At other times, when there had been bad news from the seat of war in Tripoli, he would enter with sadness written upon his eloquent countenance, and it was on such occasions that he gave the two little talks on war that I send you.

Sometimes his address was very short, but always his presence was so stimulating that no one had the slightest consciousness of disappointment when he arose and left the room. Abdul-Baha is like a great magnet drawing together the noblest forces of nations and individuals. He is purely synthetic, not analytic, and his cohering power is enormous—he focalizes the temperament of every listener. The stimulus of his presence in this way is something quite indescribable; it must be experienced to be comprehended. But if one did not understand Persian or French, the electric contact with Abdul-Baha and his marvelous and poetic utterance would be sufficient to transform phlegmatic materialism into spiritual possibility.

The effect of this electric presence was that of clear and prodigious thinking which swept away like cobwebs all trivialities of sect and disunion, and pierced through to the divine harmonies which unite one to God and his neighbor. Every one who listened to Abdul-Baha must have realized that this was no sectarian founder of a cult. This was a spiritually endowed messenger whose message touched

all mankind, who came out of his prison to remind men of the mighty lessons God has spoken to lift us out of barbarism and cruelty, from war to peace, and that in this day we must follow even the letter of these heavenly lessons.

So he spoke always of peace, always of *conduct*, giving to his own followers definitions of their mission which were very positive, and must have sounded a trifle strange to some who perhaps may have retained a slightly sectarian bias, even under the inspiration of this divinely dowered Prophet of Unity.

"You are a society banded together for the increase of friendship among nations and races, and of brotherhood among men," he said one day, waving his hand toward the circle before him, and constantly he adjured us to realize the privilege that was ours in being first to receive the "Breeze of God" which must always rise in the East and blow towards the West, and which is now floating again from that wonderful Orient into the faces of the expectant Occident.

It was exceedingly interesting to watch the faces of those who came each morning to listen to Abdul-Baha and observe the gradual but evident change of thought which took place in them so that hard lines gave way before invading gentleness and light irradiated countenances and eyes which previously had considered only material difficulties. I have not time to recall the countless instances of this sort. They were, of course, always intensified by an interview with Abdul-Baha himself. Sometimes people stayed with him three minutes, sometimes half an hour, for there were many waiting to speak with him. The time of the interview did not matter much and I never shall forget a dear little friend who is cashier of a big business house in Paris. She is devoutly unselfish, and eager only to do her utmost for every one. She had a three-minute interview. As she entered, Abdul-Baha advanced toward her with his hands outstretched.

"Ah, you are aflame! You are alive!" he cried. "How happy I am when people come to me who are alive not dead!"

Then he took her hands and said to her just the tender and inspiring words she needed, assuring her that God would always guide her. She was only in his room three minutes, but she came out with a look upon her face I shall never forget. Each day I was in Paris I went into the big shop where she was cashier, and the lovely look was still upon her face. I am sure it will never leave her.

I send you the striking passages from some of the talks given by Abdul-Baha while I was in Paris. My versions are, of course, not complete or perfect. Mirza Assad Ullah, who was present, carefully took down Abdul-Baha's words in Persian, and they will no doubt be translated and given us later. My own translations are merely the result of notes taken at the time and are necessarily incomplete. But certain significant words were of great moment and these I always preserved.

The two points Abdul-Baha seemed desirous of impressing upon his hearers especially were the fact that man has freed himself from the trammels of material conditions through the use of his spiritual gifts, and that possessing this power he should apply it for good, for the establishing of a perfect civilization, the abolition of cruelty and injustice, and the institution of love as the absolute rule.

To attain this he insisted it is only necessary to *think right*, and again and again, in various modifications he repeated the wonderful words: "While they make war, you *think* peace; while they create destruction, you *think* construction; while they are guilty of cruelty, you *think* tenderness!"

TALK ON THE BATTLE OF BENGHAZI.

I am not happy this morning, I am full of sadness. The news which the paper brought us was such as must fill one with anguish.

Animals fight, and when they fight it is for a cause, an end to be gained.

Men are fighting now, for what? For the ground, our sepulchre, our tomb, our cemetery!

The earth is the first and lowest of terrestrial things created by the Divine Will—and it is our tomb, our sepulchre, our cemetery; our death, not our life—and these men are fighting not for liberty or an ideal, but for ground, for the place of death not life, for a sepulchre, a tomb, a cemetery!

God has never forgotten the world, and no matter how black have been its conditions, there have always been societies established for the cherishing of love and equality and fraternity.

You are a people banded together to increase friendship among nations and races and brotherhood among men. So now, while these men are creating death, you think life, while they are guilty of cruelty, you think tenderness, while they make destruction, you think construction, while they create war, you think peace.

We must hope, we must not despair. We must look forward to the time when war and dissension will disappear, when love and unity will reign, and the light of God will shine upon all banners and into all hearts, and unite them to one another and to Him.

THE EARTH IS GOD'S.

There has been another battle today and much blood has been shed. The poor have given their lives as a sacrifice to the greed of others. Men are fighting for the earth—for land—and it belongs to no one but God. Kings have fought for it from Charlemagne to Napoleon I, yet they had no right to it. One fought wrongfully to wrest it from another who wrongfully possessed it. All people are merely tenants of God upon the land, yet nevertheless empires have disappeared in the struggle for its possession, and again men are shedding blood for the ownership of mere land.

While man might become a centre for good, for amity, he fights like ferocious beasts for the right to land.

God wishes man to establish just equality, not to transgress laws, to help one another and live together in love. Do what God asks, be the cause of unity and peace—wipe out the horrors of war and hatred!

Be ye capable of all good, eager to work for the cause of unity and peace, sacrificing all for this. Be eager to suffer for such an end. Forget yourself, forget personal danger, personal evil and inconvenience. Have no fear of evil to yourself in the great cause of unity and peace. Be dissolved in love, so that you may lose consciousness of everything except the good of all.

LOVE.

I met a man this morning who belongs to the sect of Buddhists and I said to him, "What is your message?" He replied "*l'Amour*, Love!" I said, "Yes, but what besides that?" He repeated, "Love, that is all, that is the only message."

But the word *Love* is not a message; the word Love indicates an infinite thing, and how shall we bring an infinite thing into relation with humanity which is finite?

There are in reality many kinds of love, and each in itself is infinite and finite. There is the love of country, or the patriotic love, there is the family love, there is the love of friendship, the love of man and woman—each one is finite and limited. There is only one love which is infinite and unlimited and divine, and that is the love which comes with the Breath of the Holy Spirit—the Love of God—which breaks all barriers and sweeps all before it.

Animals are completely subject to nature, they are its slaves. They live and

die in the places in which they are born, they are the victims of storm and flood, they are hemmed in by desert, forest, by the great rivers and the sea.

But man has conquered nature, and is free. He is no longer the slave of the physical world, he dominates it and is free. He compels the physical world to do his will. He crosses wide spaces, sails over the ocean, and is beginning to fly through the air. *He is in all things a freed being*, and can give his commands to that nature in the midst of which he was born.

So man who is freed from material things and dominates nature, should learn to render his love also unlimited and divine. He should open his soul to the Breeze of God, that it may blow through him and break down all barriers.

So, if you love, endeavor to love divinely. If you love your country, love it not with the narrow feeling that it must be loved because it is yours alone, but with the greater consciousness that your home is a part of the universe. If you love brother or comrade or wife, love each one as a part of God, and not with the narrow sense of possession which renders the love selfish and exclusive. Then the Breeze of God blowing constantly through your love will purify it and make it divine so that the Breath of the Holy Spirit will enter into your being and unite you to God.

But do not seek the honors and loves of this world, seek rather God and His love, and then the Honors and Loves which belong to Him will be yours. All the glory of the heavens is his, all the beauty of the flowers, the scent of the roses and the colors of the sunset. But more than this the beauty of the soul is His, so that when you look long upon His beauty, it takes many forms and reappears in your consciousness in many figures. But all other beauty fades and disappears, all other honor but His becomes insignificant, all other love but His is undesirable.

WISDOM.

The greatest treasure of man is wisdom. Through this he is lifted into great power, through this he becomes the mirror of Divine Love. He comprehends the past; he possesses the future. In all this man is infinitely superior to the rest of creation. The sun which brings life to the vegetable world, and gives it bloom and fragrance is, nevertheless, in spite of all its splendor, limited. It cannot go beyond the law which controls it, which co-ordinates its movement.

In the animal world it is the same. The elephant with all his strength and intelligence is bound by the law of his existence. He cannot go beyond this law or control it. With the beautiful birds which fly through the air in such seeming freedom, it is the same. They are bound by the law of their existence.

Man alone is free, man alone controls the environment which surrounds him, he alone makes nature his slave. Though he is of the animal world and cannot naturally live in the water, he has conquered the ocean, and if he wills may pass his life upon the bosom of the sea.

Though limited by space so that under ordinary circumstances he can only hear speech within a certain area, he has *captured the word* and can send it as far as he will through the marvelous agency of electricity, which he has made his own.

So also he has conquered space by means of photography, and can send pictures where he will, of all that he sees. He dominates the nature which enslaves all else, and has made it his obedient servant.

It is a pity that with this dominance and power which have become his, man has not willed to render perfect the civilization of all the world. But he does not. If he chose he could create a Paradise upon the earth, but instead of peace he makes war, instead of love he sows cruelty, instead of harmony he creates discord.

I shall pray for you that you may be impelled to use the power that is given you for divine purposes, that you may be the source of concord between individuals, that instead of war you may create peace, instead of cruelty you will create love, instead of discord you will make harmony.

THE HOLY SPIRIT.

The Divine Reality is far removed from man. It is absolutely remote and independent in its essence—beyond the comprehension of man—abstract, limitless and impersonal.

Man is limited, weak, fearful, poverty-stricken and helpless. The Divine Reality represents the Power Absolute, capacity for all things, fulfillment for all the needs of man.

The Divine Reality is to man what the sun is to the earth. The sun is life, radiance, heat, energy, power. The earth is dead, inert, helpless, incapable of initiative or change. It is poor, cold, and without resources.

The sun in its remoteness could never reach the earth, and the earth, wretched indifferent clod, could never attain to the glory and splendor of the sun. In order that one may gain the other, that life and fragrance may come to the helpless earth floating alone in dim space, there must be an intermediary. In some way the life-giving power of the radiant sun must be brought to the sodden earth, and this becomes possible through the media of light and heat. Through their means the glory of the distant luminary is transmitted to the dark ball of earth, and instantly it becomes the home of fragrance and blooming life. The glory of the magnificent source of light touches our dim planet and banishes death and darkness.

As there must be an intermediary to transmit to earth the life-giving power of the sun, so there must be an intermediary to bring God to man, and this is found through the ever-present efficacy of the Holy Spirit. As the media of light and heat carry fragrance and bloom to the earth, so the intermediary of the Holy Spirit brings to man warmth, perfection and inspiration.

The wonder-working rays of the radiant sun fall upon the dull earth, carrying there richness and glory. The earth alone is but a senseless clod; touched by the sun it becomes life, energy, budding and blossoming wealth.

So the Holy Spirit touches the heart of man and wakens him to eternal life. Like the sun to earth it brings to man warmth, energy and perfection. It gives him all possibilities. The cause of life widens before his eyes, eternity opens to him, and becomes his, he no longer knows fear, for the wealth of God is his, and every moment is his inviolable possession. Limitations disappear, and as he becomes more and more sensitive to the teaching of the Holy Spirit, all things are his own.

Without the sun the earth is only the habitation of death, and would remain forever in its frozen clasp, were it not for the intermediary of light and heat stirring its inert mass and transforming into budding energy and accomplishment all its repellant hardness.

So without the intermediary of the Holy Spirit man would remain dull, helpless and deprived of all attainment. But touched by that Divine Elixir he becomes tender, loving, responsive, and capable of every perfection of life.

THE TREASURE.

Each one has in his environment a treasure. Let him seek that treasure eagerly, search for it with patience. Then when he has found it, there is another treasure still to be discovered in the same place for which he must also search.

STAR OF THE WEST

[Continuing the BAHAI NEWS]
PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (Splendor).....	Mar. 21	11th.....	Masheyat (Will).....	Sept. 27
2nd.....	Jalal (Glory).....	Apr. 9	12th.....	Elm (Knowledge).....	Oct. 16
3rd.....	Jamal (Beauty).....	Apr. 28	13th.....	Kudrat (Power).....	Nov. 4
4th.....	Azamat (Grandeur).....	May 17	14th.....	Kowl (Speech).....	Nov. 23
5th.....	Nur (Light).....	June 5	15th.....	Massa'ulk (Questions).....	Dec. 12
6th.....	Rahmat (Mercy).....	June 24	16th.....	Sharaf (Honor).....	Dec. 31
7th.....	Kalamat (Words).....	July 13	17th.....	Sultan (Sovereignty).....	Jan. 19
8th.....	Asma (Names).....	Aug. 1	18th.....	Mulk (Dominion).....	Feb. 7
9th.....	Kamal (Perfection).....	Aug. 20	Four intercalary days.		
10th.....	Elizzat (Might).....	Sept. 8	19th.....	Ola (Loftiness).....	Mar. 2
				(Month of fasting.)	

Vol. II

Chicago, (November 23, 1911) Kowl

No. 14

We are happy in presenting a recent portrait of Abdul-Baha in this issue of the STAR OF THE WEST. As is generally known, for many years, he did not permit a photograph of himself to be made, although reproductions of one taken when he was a young man, had a limited circulation among the friends some years ago. In answer to a communication regarding it, Abdul-Baha expressed his wish, which we quote herewith, believing it will be read with interest at this time: "Verily thou hast seen the physical picture of Abdul-Baha printed by the rays of the phenomenal sun (the photograph) and thine eyes became overflowing with tears. Beg thou of God that He may show thee his (Abdul-Baha's) spiritual picture printed by the rays shining from the Merciful Kingdom. Then the attraction of God shall overtaken thee, and make thee as a spark of fire aflame with the Love of God."

Word has been received from the editor of *The Christian Commonwealth* of his intention to keep its readers (numbering 50,000) informed of the progress of the Bahai Movement. We would suggest that the friends keep in touch with this excellent weekly publication, recognized everywhere as an organ of the progressive movement in religion and social ethics. The American postal subscription is \$2.11 per annum. Address *The Christian Commonwealth*, 133 Salisbury Square, London, E. C., England.

WITH ABDUL-BAHA IN SWITZERLAND.

LETTER FROM MISS JULIET THOMPSON.

Dear Friends: Miss Buikema has asked me to write you, through the STAR OF THE WEST, an account of my recent visit to Abdul-Baha; and it is a joy indeed to share this with you—as well as I can; for, though when one leaves Abdul-Baha after such a visit, one's greatest longing is to share the divine experience with all others,—to make as real as possible such an experience to those who have not had this blessing, and to recall it to those who have,—yet such deep things make one mute. I feel I can only speak stumbingly of that which I saw. Therefore, I beg you, beforehand, to forgive the inadequacy of this letter.

My great experience last summer in London at the Universal Races Congress, where I saw all the nations of the world represented by each nation's noble thinkers, assembled in the name of the human unity in their endeavor to find the way to that unity, was a very wonderful prelude and preparation to my meeting with Abdul-Baha in Europe.

To witness such a great and universal endeavor,—to see men from the uttermost parts of the earth—of every color and creed—meet thus fraternally, was indeed a proof of the power of the Spirit in the world today,—a proof that as our sister Miss Buckton said in her inspired ode (with which, as you know, the Congress opened):

The Voice that cried: Let there be Light!
Hath rent the veil of a darker night:
Let there be Love!

Significant indeed is the fact that immediately after that gathering together of the world's truest thinkers in a meeting which was like a great plea to humanity, the Spiritual Educator—he whose life has been a long sacrifice for the sake of the world-unity—should begin his world-journey.

Never before has the Spiritual Educator himself come to the West—that is to say, never in any past Dispensation,—but this is the day of universal spiritual knowledge and of universal love—the day of maturity and brotherhood.

It was on the Lake of Geneva—a spot of ethereal beauty—that I saw him, during those few days of rest before he proceeded to London to his world-work.

They were quiet days, full of parable and symbol, which are just unfolding to me. The story of them is a beautiful and simple one,—so simple that it is difficult to tell, for its great beauty lies in the tender personal touches, and that which my spirit perceived—impossible to communicate.

If I could only picture to you Abdul-Baha in the West; Abdul-Baha with the power of his peace in the restless West; Abdul-Baha in the complex West with the power of his simplicity; Abdul-Baha with his noble and illumined beauty in the artificial and skeptical West;—so strongly defined in his completeness against our undevelopment!

And that illumined beauty—that dignity, not of this world—that majesty of spirit that marks him a king among men, never went unheeded; for wherever he passed, eyes turned to follow, and the crowds, with involuntary reverence, stood back.

M. and Madame Dreyfus-Barney and I staid at the hotel with Abdul-Baha, at Thonon, a great white hotel overlooking the lake, two mountains meeting in a beautiful line behind it.

Our dear friend and teacher, Mirza Assad Ullah was with him and five other Persian brothers. Mirza Baghar Khan from the south of Russia, M. Dabud, now of London, two others whose names I am sorry I cannot give you, Tammadon-ul-Molk,

of whose service in London we have read so much lately, and Kosro, the faithful servant. Mirza Ahmad Yazdi came later, also Mirza Raffle, Dr. Hakim of Teheran and Riaz Effendi of Cairo.

Abdul-Baha not being very much occupied during those days, we were with him constantly, sailing on the lake or driving through the mountain roads with him. The day of my arrival one of the Persian brothers, returning from a drive with him, told me this story:

Abdul-Baha, he said, to relieve the horses in a steep climb had gotten out of the carriage and walked. They passed through a village. The villagers clustered around him. They bared their heads and called him "Father." One woman ran into her house and brought out some country bread and cheese. "Accept this, dear Father," she said. (Blessed are the pure in heart!)

One drive I shall never forget. It was a drive through scenes of rare beauty,—roads winding among great hills that were as steps to the near Alps. Sitting opposite Abdul-Baha in the carriage, I saw him in a way I should like to leave to the future—were it possible for me to express it!—his powerful head vividly defined against the most sublime of backgrounds; for those near mountains of the Alps, their heads hid in rolling clouds, were his background—perfect symbol of mystery!

As an artist I should like to say to those who have not seen Abdul-Baha that his head is the strongest and most nobly sculptured that it is possible to conceive. One more touch I must give—a few words overheard in passing two ladies:

"He has so kind, so simple an air," said one.

"Yes," replied the other, "and eyes of fire!"

We passed fertile hills, covered with vines and corn—or fruit trees; we passed foaming mountain torrents; we passed little villages, and always the background of these verdant scenes was the panorama of the lonely Alps, their heads wreathed with clouds. And nothing escaped his eyes. Never shall I forget his keen, sympathetic, eager, delighted observation,—his tender interest in all human traces—his joy in the beautiful. He particularly seemed to enjoy the gentle hillsides—the green—the signs of verdure (think of his life spent in arid, stony Acca!). Whenever he passed a village—a human habitation—we saw his heart went out to it—though how much that heart went out these hearts could not know! We never passed a church, its spire delicately rising among the hills, but that he pointed it out to us. Once in the drive we saw a little village built on a barren height. This seemed to concern—even to trouble him greatly, and he referred several times to it. "How cold it must be for them there in winter!" he said, and told us of just such a village in Persia where the people in winter moved down to the valley.

Once he broke a silence thus: "There was no one in the world who loved trees and water and the country so much as BAHÁ'U'LLAH!"

We were too moved to answer and again there was silence. And in that silence some realization came to me of the sacrifice of these Holy Ones, who accept with joy all privation, all suffering to lead us in the way of freedom—to imbue mankind with that love which will make us brothers—to purify, then unite the hearts. How great must be their love for us—how their hearts must bleed over us—that they can joyously court such suffering! A great enough love indeed to enkindle the whole world *from one heart*! How else save "with heart and life" could we respond to such love? One day he said to me: "The child does not realize the love of the parent, but when it becomes mature, it knows." "Can the creature," I asked, "*ever* realize the love of the Creator?" "Yes, if not in this world, then in the next—as a sleeping one awakens."

To turn to the day of our drive. We came to a great waterfall,—a sparkling, snowy torrent, dashing down a black precipice. He had us stop the carriage, and

walking to a spot at a little distance from us, on the very edge of the embankment, he watched for a long time in silence that immaculate outpouring. I can still see the figure of quiet power—the face of luminous purity—the Perfect Man—intent upon that manifestation of the power and purity of Nature.

Nature then had an added glory to me. I realized as never before her beauty and significance. That great Hidden Word recurred to me: "All things in the heavens and the earth have I ordained for thee except the hearts which I have appointed as the place for the descent of the manifestation of My beauty and glory." I saw Nature not only as a book of divine allegories, but fascinating for her own sake—for the sake of her loveliness and her secrets, which in this day when "the earth is revealing her news" she is giving up ever more freely to man. Watching Abdul-Baha as he communed with the bounty of Nature, I felt deeply the spiritual value of the arts and sciences. And ever since that drive—that little journey through country and town with the one of the perfect understanding and sympathy, this world has been God's world to me. I have understood better the subtleties of detachment—have seen where the emphasis should be placed. As one of our sisters, who also saw Abdul-Baha this summer, said very beautifully on her return: "In himself, he uplifts humanity into the spiritual station." Does not this clothe the whole of humanity, comprising the world of nature, with a new dignity, and disclose boundless possibilities?

The simplicity of Abdul-Baha, his normality, give one the real clue to the spiritual life. His teaching is a Religion of Joy—of "expansion and fulfillment" on every plane—not of deprivation and asceticism. And this leads me to touch on another most beautiful attribute of his. We know well that his frequent injunction is, "Be happy!" Perhaps his most frequent question is: "Are you happy?"—and his own abundance of perfect happiness, of undimmed joy, is ever overflowing in the most delicious humor—the most irresistible humor that ever won a heart. Religion in the past took on an aspect of fear. This Abdul-Baha smiles away, teaching us the perfect repose and joy of the spirit's confidence in God as Love—the "radiant acquiescence" in Divine Guidance.

As we drove away from the waterfall, Abdul-Baha said, smiling, to me: "If I come to America, will you invite me to see such waterfalls?" "Does your coming," I smiled in return, "depend on my invitation?" "My invitation to America," was the reply, "will be the unity of the believers."

We drove to an old inn in a cleft between two mountains, and sitting in the open porch at a rough table, had the simplest of country refreshment. Just as we were entering the inn a little group of peasant children, bunches of violets in their hands to sell, pressed around Abdul-Baha. They did not seem to see the rest of us. I can still see the dull little peasant faces raised wonderingly to that face—the outstretched hands full of violets. He took from his pocket a handful of francs and gave to them abundantly. How he gives—gives—gives! His love seems never content with giving. Tirelessly he gives of his spirit and heart—like a tender father he gives of material things—little keepsakes, or, in lovely symbol, flowers.

In the future I am sure stories will abound in that country-side of the sojourn there of Abdul-Baha. Then those little peasants, looking back to that moment of wonder at the sublimity of a face, will muse: "Was it he? Did we see him? It must have been he!"

I should like to speak here of something which was of unparalleled beauty to me: His power of attraction for the children. It was moving indeed to see their upward glances when he passed or stood near them, and the looks of love which he bent, as he lingeringly fondled the little heads, on those pure baby souls, so fresh from their Creator! Not that they could know, but in their innocence they felt. If only all might remember!

To return to the drive. As we passed a little church in Thonon, Abdul-Baha expressed a wish to attend it on Sunday. And this leads me to another, most vital subject: His attitude of perfect accord with the churches, demonstrated in St. John's and in the City Temple in London, where he freely gave the Message of Unity.

That these churches should have opened their doors for our Message is indeed beautiful, and a proof of two things: Of the freedom and illumination of the men who serve as their ministers, and of the wisdom of the London Bahais. For it was the Bahais who took the first step by connecting themselves with these two churches, some having pews and working in the City Temple and some in St. John's church. Thus, by demonstrating clearly, through sympathetic action, our oneness with the Christian world, they have been instruments to open these churches to the benediction of Abdul-Baha. And I, having witnessed this beautiful demonstration and the result of it, feel that we cannot live too close to the Christians.

But not only do the London Bahais make connection—or rather, manifest oneness with the Christian world, but with all progressive thought and activity, so that, again through their instrumentality, we find the Universal Races Congress opened to the presentation of our Message, *The Christian Commonwealth* and the Theosophical Society of Bristol sending cables of greeting to Abdul-Baha on his arrival in Europe, and later becoming firm friends; the Theosophical Society in London, the Brahma Sohmay center, the Settlements, more centers than I can name, reverently welcoming him, while many distinguished individuals have sought his wisdom, to receive the unequalled blessing.

This wonderful harvest has been the result of diligent and wise seed-sowing in the world of thinkers and workers. While I was in Thonon, Abdul-Baha said to a little group of us: "This is the time for sowing the seed. The most important thing now is to spread the Cause of God. When harvest time comes, think how sad it will be if there is nothing to reap!"

So again I repeat I feel that we cannot be too active now.

The subject of our real oneness with all that is true and good in every progressive movement reminds me of a very beautiful message which I read while in London from Abdul-Baha to a socialist. Socialism, he said, was one of the leaves on the Tree of Life. Then he called this soul to come into the shade of the Tree of Life that he might partake of all its fruits.

At luncheon one day in Thonon we had a distinguished visitor who asked Abdul-Baha about our economic questions. He said there were many who felt that material problems should be solved first; that, in order to level the way for the spiritual advance, we should first better social conditions, and he spoke of a friend who felt this so strongly that, though connected with the church, he was making it his life-work.

"Such people," said Abdul-Baha, "are doing the work of true religion."

Then he went on to say that a new order of things must come but it must have a solid foundation, and that no foundation was solid save religion, which was the Love of God. When this unshakable basis of the Love of God was established in the world, then inevitably would the structure of a new social justice rise, and a new individual love and justice.

Before I close I must tell you the story of one day. We were to go to Vevey that day by boat, and in a little group of eight, we accompanied Abdul-Baha to the landing. It was in the freshness of early morning. The fishermen had hung out their nets in the sun. The dew was on the lilies in the grove in the shade of which we waited for the boat. Suddenly the Master left us to stray off alone. When we saw him next he was walking in the distance on the very edge of the lake, beyond that golden film of fishnets. It was then that the "veils of plurality were rent" for me—and I saw the essential oneness of all the Holy Messengers—the One Flame in many lamps.

The morning was misty, the veiled lake and mountains were like the world of dream. We gathered around him in the boat while he sat in our midst, the embodiment of command, yet of holiest sweetness; a combination of utter evanescence and supreme power impossible to convey in words. Suddenly he broke a silence by saying:

"Others are going from an immortal to a mortal kingdom, but the Bahais are journeying in the Ark of the Covenant from a mortal to an immortal world.

"The Jews had turned towards an immortal kingdom, but when they looked backward to mortal things they became dispersed.

"Again Christ led men on to an Immortal Kingdom; therefore their signs remained.

"God be praised for now you are on a Ship bearing you to Immortal Worlds. Day by day your signs will become clearer."

Could I only make clear to you that picture, the bow of our boat cleaving the mists, till we seemed to be actually navigating the ether; could I only make clear the figure sitting in our midst, I know you would feel there was no "looking backward" for those who had seen that journey so symbolized.

That night, when I sat for the last time at the table of Abdul-Baha, our dear sisters, Elizabeth Stewart and Lillian Kappes on their way to a life of consecration in Persia, were with us.

Breaking a revealing silence, with that speech which uplifts the soul in joy indescribable, Abdul-Baha said:

"To the refreshing water of the Teachings of BAHÁ'Ó'LLAH come many and various birds from many lands and at these cooling streams slake their thirst.

"When the Lamp is ignited the butterflies flutter around the Light."

"May we," said Lillian Kappes, "be ready to singe our wings at that Light."

"Good!" said Abdul-Baha, "I am very much pleased with your answer!"

In the Love of that Light, your sister,

Juliet Thompson.

CALIFORNIA. NEWS.

Doctor Fareed and Mrs. Getsinger are accomplishing good work in California. At San Francisco a wonderful interest in the Bahai Cause has developed. The friends there opened the doors of acquaintance to the utmost. The many opportunities, the lectures, addresses, and audiences through two months' time can only be outlined now. Soon after their arrival Dr. Fareed was introduced at some of the prominent clubs of the city, and he was enabled to speak at various lunches and functions. These resulted in his giving an address before a meeting of Scottish Rite Masons, and again before the local lodge of Knights Templar, and later before an assemblage of the Grand Lodge of Knights Templar, at which seven hundred members were present. He spoke on a Sunday to the congregation of the Unitarian Church of Alameda, across the bay from San Francisco. The many newspaper reports were all kindly and commendatory.

He met President Taft at a luncheon of the Union League Club, and also at the dedication of the ground for the 1915 Panama Exposition. He had an opportunity for a few minutes to speak privately to the President when, as a Bahai, he congratulated him upon his efforts for Arbitration Treaties and promotion of Peace between nations. Thus the President was informed of the goal of the Bahai Movement, and its sympathy with all efforts for the Unity and Peace of the world.

Dr. Fareed gave a series of nine Sunday evening lectures, at the hall of the California Club, upon the beginning and growth of the Bahai Reformation, and also

another series on Thursday afternoons, explaining the general teachings concerning the betterment of nations and welfare of the world. There is rarely an afternoon or evening in which the Doctor or Mrs. Getsinger, or both are not busy giving information somewhere of the glorious movement.

Mrs. Getsinger's work has been no less important than Dr. Fareed's, but it has been mostly among women. There was one gathering of peculiar import. It was the Jewish Ladies Council of San Francisco. Over nine hundred persons were present. The platform was arranged like a Persian home, and a Persian Tea-party was given by Mrs. Getsinger, assisted by several friends, all in costume, appearing as Persian, Turkish, Egyptian and Jewish ladies. After the tea serving, Mrs. Getsinger talked of the Bahai influence and effects upon the lives of the women of the Orient, and Dr. Fareed, arriving as a guest at the party, and garbed as a Persian Sheik, also addressed them. It was a successful and delightful way of presenting the Glad-tidings of the Bahai Movement for women.

Mrs. Getsinger is also giving a course of addresses at Prof. Giffen's beautiful studio, on Tuesday evenings, speaking of the deeper meanings of the Teachings to those who sincerely desire them. At present her lectures are upon the first three of the "Seven Valleys." Those who attend these meetings are deeply in earnest, and are endeavoring to travel the Path which shall truly bring them into the Country of Life and "Nearer to God." In the aggregate thousands are hearing the Message and are kindly disposed towards it, while some are seeking eagerly the realities of the Divine Word.

Nothing has been said of the regular meetings, both public and private, which are being held constantly in Los Angeles, San Francisco, and elsewhere, but not a day passes in California without some actual and effective work being done for the Cause. Each Thursday afternoon, the beautiful home in Oakland is open, where Mrs. Goodall and Mrs. Cooper greet the many friends who gather from Berkeley, Oakland, Alameda, and San Francisco. On Sunday, Nov. 26th, the Day of Celebration of Abdul-Baha, a large gathering is expected there. Friday afternoons and Saturday evenings, there are meetings at the rooms of the "Assembly of Abdul-Baha" (so named by himself) in the Union Square Building.

The visit of Dr. Fareed and Mrs. Getsinger has proved to be a move of true value under the guidance of the Divine Wisdom. A real Unity is being prepared that Abdul-Baha may find the fragrance of the "Banquet" of Unity and Love, and be attracted thereby.

T. C.

WITH ABDUL-BAHA IN PARIS.

(CONTINUED FROM PAGE SEVEN)

He must dig as the miner digs in his mine, to its uttermost depths, eager to seek, seek, for the jewel that is hidden there in the darkness.

It is the natural law of human life that man should seek thus for the best that is about him. Thus his vital force expands, and man becomes greater in his effort. He is thus most fully capable of the union with God which may be his.

The Orient is the germinating place for the soul. It is here that the Breeze of God is felt. Here Moses' Law was given, here Christ's Word was spoken, here Mohammed's banner was flung to the air.

The Occident on the contrary is the place of expansion. The West applies and solidifies that which the East suggests. It gives physical form and shape to the ideals of the East. But the Breeze of God does not blow there. It must be engendered in the East. Yet the Word of Christ has been developed in the West. It was the Occident which unfolded the teaching of Christ into a great civilization, which shows how wonderful was the Word of Christ, and how wonderful is the West.

But now the Breeze of God is no longer felt in the West. Its power is stilled, while in the East it is again forceful, fragrant, alive. Once more the West must receive the Breeze of God from the East. It cannot be stayed or hindered, it will blow from the East to the West; but it will be most beautiful if you will be the avenue through which it comes. If you are not that avenue, it will seek another channel, but blessed will be your privilege if through you it wins its way into the hearts of the West, rousing into fragrant life all the spiritual bloom and richness of that great country, and bringing new life to the world.

I will pray that it may be so.

NEWS NOTES FROM PARIS.

On Sunday, October 29th, a dinner, followed by a meeting, was given to Abdul-Baha at the home of Madame Gabriel Sacy. It was distinctly a French reunion and Abdul-Baha seemed pleased of the fact. On entering he took the photograph of Monsieur Gabriel Sacy, kissed it and said: "This home is as my own."

Among his words during the dinner were these:

"I am from a far away country and here in Paris, at your table, I find in union, love and happiness, Persians, Arabs, Turks and French, which proves that we are of one race and that all men are brothers. The God of Persia is the God of France, of Turkey, of Italy, etc. He is One and the same, so in loving Him we are united. Paris is the universal center of culture and learning, of science and the arts. She must also be the center of spirituality. There are all sorts of fruits; some can only ripen in a cold climate; others need the warmth and others yet the tropical sun. So it is with Paris. The greatest efforts are necessary that she may blossom and bear fruit."

About sixty people came to the meeting after dinner. Abdul-Baha spoke for nearly an hour, interpreted into French by Mirza Azizollah Khan. Every one was impressed with his beautiful personality and his words of love, demanding of all to unite their efforts in asking of God the unity of mankind, universal peace and love.

"We must not fear difficulties and labor. They lead us to the noblest end. We must resist the whole world, for the world wants war; unite our efforts and with divine love we will succeed."

Abdul-Baha gave his first public conference in Paris, as guest of the "Alliance Spiritualiste," on November 9th. This Society, which has for its aim the encouragement and development of spirituality, constitutes a neutral and impersonal territory of study for all creeds and schools of spiritual thought. There could not have been a more appropriate setting for the exposition of the principles of the Revelation of BAHÁ'U'LLÁH. The "Salle de l'Athénée Saint-Germain" was crowded to the doors by an interested and attentive public. Mme. J. Beauchamps, the President of the Society, opened the meeting and in a few sincere words welcomed Abdul-Baha in the name of the "Alliance Spiritualiste." A short address was delivered by Monsieur Le Leu, General Secretary, who dwelt upon the beauties of the Bahai Revelation, the most purely spiritual movement of all times, and upon the role it was to play in the future. Finally Abdul-Baha arose and in the profound silence began to expose the principles of the Bahai Revelation with a language colored and imaginative and touchingly human. He spoke at length and with impressive clearness and repeated several times his contentment at finding himself in the midst of so large a gathering, whose unity of sentiment and spirituality were forcibly apparent. He finished by chanting a prayer for all those present. The reunion was terminated by an admirable appreciation of the Bahai Revelation, on the part of Monsieur Jounet, and on leaving the hall one felt that the afternoon had been a complete success.

Madame d'Angle d'Astre.

NEW PUBLICATIONS

MY VISIT TO ABBAS EFFENDI IN 1899 *Price 15 cents*

is the title of an interesting account of the visit to Acca of Mrs. Margaret B. Peeke, and of her subsequent investigation of the teachings of the Revelation of BAHÁ'Ó'LLAH, which has recently been published in booklet form by her daughter-in-law, Dr. Pauline Barton-Peeke, of Cleveland, Ohio, who donated the edition to the Mashrak-el-Azkar fund, and to whom we are indebted for the following sketch of her life:

Mrs. Margaret Bloodgood Peeke, a descendant of Garry Marshall Peck and Narcissa Benedict, was born April 8, 1838, at Mechanicsville, New York, and spent most of her childhood days in New York City. She was but twelve years of age when her father died and her mother's brother, Chancellor Erastus E. Benedict, of New York City, charged himself with her education and became her counsellor and guide. At the age of fifteen she was contributor to magazines and periodicals. When twenty-two years old she married the Rev. George H. Peeke, a Congregational clergyman, and for fifteen years the cherished thought of a literary life was abandoned. But leisure came at length in an unexpected manner. Her pen was resumed and songs, verse and stories again found their way into various periodicals. She was for a time associate editor of the "Alliance" of Chicago. Her letters to that paper drew much attention to her favorite summer resort in the Cumberland mountains, and a little pamphlet, entitled "Pomona," was her reply to many requests for information. The "Madonna of the Mountain" and other sketches breathed the pure air and primitive human sympathies of that region. She devoted much time to the study of the pygmies of America and their origin, the result of which was a volume entitled "Born of Flame." She was also author of "Zenía, the Vestal"—her heart's story. An enthusiastic lover of the Bible, she taught it successfully to large classes. Her teachings of Hermetic philosophy were unsurpassed and had a large following in New York, Chicago, Boston and Washington, and she visited the Hermetic societies abroad. As Inspectress General in America of the Martinist Order of France, she did a prodigious amount of work, besides editing the "Initiator" of that Order. She was a member of the "Rose Cross" Martinist Fraternity and Treasurer of the "Light of France"—Hermetic Society of France. She was denied the privilege of personally completing all the writing she had in mind, and "Letters and Numbers," or the "Thirty-two Paths of Wisdom" was published posthumously by her beloved son and co-laborer E. C. B. Peeke. After her visit to Acca in 1899, she became deeply interested in the Revelation of BAHÁ'Ó'LLAH, and, imbued with its teachings, gave the Message to many. She passed away Nov. 2, 1908, at Pomona, Tenn. To the end she was steadfast and firm in the truth of the Revelation. She asked me to write to Abdul-Baha that she loved him very much. Then she turned her eyes upon her devoted son, and her last words were "and you, too, Benedict, must love Abdul-Baha."

Address orders to MISS MARY LESCH, 5205 Jefferson Avenue, CHICAGO, ILL., U. S. A.

BAHAI WALL CALENDAR *Price \$1.00*

In order that Abdul-Baha and his light-bearers and their friends may unite each day in reading the same words, a Unity Calendar for 1912 is lovingly sent forth by the Honolulu Bahai Assembly to Abdul-Baha and all the Bahai Assemblies.

The selling price of this calendar is \$1.00 postpaid to any address. The members are taking this way of making money for the Mashrak-el-Azkar fund. We earnestly hope that you will send us as large an order and at as early a date as possible, so that they may be used as Christmas and New Year presents.

You will recognize the benefit which will be derived from the formation of a chain of daily thought that will unite all of those reading the same daily quotations. Our idea is that in dwelling upon these beautiful words, we will be more firmly united with Abdul Baha and with each other and thereby place ourselves in the correct attitude of receiving more abundant sympathy and more strength from the teachings of the Revelation of BAHÁ'Ó'LLAH.

The committee having the calendar in charge, expects to revise and send for an edition for 1913, which it is hoped will be better than this its first effort. During the year any suggestions and corrections or additions will be cheerfully received and the committee invites correspondence upon the same. Please send letters and orders to

HONOLULU BAHAI ASSEMBLY, P. O. Box 761, HONOLULU, TER. HAWAII.



STAR OF THE WEST

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November 1, 1911.

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STAR OF THE WEST

Vol. II

Chicago (December 12, 1911) Massa'ulk

No. 15

TABLETS FROM ABDUL-BAHA.

Through Mirza Ahmad Sohrab to his honor, Mr. Albert Smiley, the founder of the Lake Mohonk Conference on International Arbitration. May God assist him!

HE IS GOD!

O thou great and respected personage!

The details of the Conference of Peace and Arbitration which is organized under your presidency has been read in the papers of the East and the West and the utmost joy and fragrance was produced; that, praise be to God, in the continent of America, under the presidency of a glorious personage, the Conference of International Peace is convened. Today in the world of existence there is no more important and greater cause than this for it is conducive to the promotion of happiness in the commonwealth of humanity and is the cause of tranquillity of all the nations and countries and the prosperity of the individuals of the human world. What cause is greater than this! It is evident that it has the utmost importance, nay, rather, it will be the cause of the illumination of the East and the West and the reason for the manifestation of the Countenance and the Face of God in the world of humanity and the appearance of infinite affections. Therefore, although this longing one has no acquaintance with your honor, but this great cause and this eminent effort of yours became the cause of my having infinite love for you while absent. Consequently I am engaged in writing you this epistle.

The matter of international peace was instituted by His Highness, BAHÁ'O'LLAH, sixty years ago in Persia in the year of 1851, A. D. From that time innumerable epistles and tablets were spread first in Persia and then in other parts of the world, until about fifty years ago He clearly stated this matter of universal peace in the Book of Akdas and has commanded all the Bahais to serve faithfully with heart and soul in this great cause, give up their possessions and wealth for it and sacrifice their lives in case of necessity. He has taught them to spread the unity of nations and religions and proclaim in all the regions of the world the oneness of the kingdom of humanity. There are different religions in Persia, such as Mohammedans, Christians, Jews, Zoroastrians, and different sects. Through the power of BAHÁ'O'LLAH such affection and love is produced among these various religions that now they are associating with each other with the utmost unity and concord like unto fathers, sons, brothers, mothers and daughters. Whenever they gather in a meeting if a stranger enters in that gathering he is astonished by the love and affection that they manifest. There is not the slightest

sign of difference and separation. Some of the tablets of BAHA'O'LLAH concerning this matter are translated in America. Seek, perchance you may find them, then you shall realize what a permanent structure BAHA'O'LLAH has raised in this world of existence, the result of which will be the oneness of all humanity. Likewise, innumerable tablets have been written with the pen of this longing one. Ask for them, too; perhaps you may find their translations in America.

To be brief, as His Highness BAHA'O'LLAH in this period of man has planted a fruitful tree in the garden of the oneness of the human race, and as your honor is engaged in reality to irrigate this garden, therefore I found it necessary to express my gratitude and happiness to you, so that your good name may be spread not only in Persia but throughout all Oriental countries and the people of the East may remember your name with great respect. I hope that the principles of international peace and universal reconciliation may be established firmly among the individual members of humanity and its fragrance may be spread throughout all the regions.

I beg of you to accept the expressions of my highest consideration.

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, August 9, 1911.

Through Mirza Ahmad Sohrab, to his honor Mr. C. C. Philips, the Secretary of the Mohonk Conference on International Arbitration.

HE IS GOD!

O thou perfect man!

The Conference on International Arbitration and Peace is the greatest results of this great age. This brilliant century has no likeness and similitude in the history of man. From every standpoint it is distinguished above all other centuries. It is specialized with such excellencies that the shining star of the heavenly confirmations shall gleam from the horizon of this century upon all the future cycles and periods. One of the most extraordinary events of this time, which indeed is a miracle, is the founding of the oneness of this realm of humanity and its essential branches, such as Universal Peace and the unity of the different nations, in this arena of existence.

Persia was at one time the center of religious difference, antagonism and oppression, to such an extent that pen is unable to describe. The adherents of different nations and religions considered it their religious duty to shed the blood of their opponents; they pillaged and ransacked each others property and did not fall short of oppressing their own flesh and blood. The hatred between the various religions attained to such a height that they considered each other unclean. Should a Jew enter a Mohammedan home, he would be made to sit upon the ground; if he drank water from a cup, that cup was destroyed or washed again and again; for the Jew was considered unclean. Such was the hatred and rancor among the different religions and nations in Persia.

About sixty years ago His Highness BAHĀ'Ō'LLĀH through the Heavenly Power proclaimed the oneness of the Kingdom of man in that country and addressing the concourse of humanity said: "*O ye people! Ye are all the fruits of one tree and the leaves of one branch!*"

About fifty years ago in the Book of Akdas, He commanded the people to establish the Universal Peace and summoned all the nations to the Divine Banquet of International Arbitration so that the questions of boundaries, of national honor and property, and of vital interests between nations might be decided by an arbitral court of justice; and that no nation would dare to refuse to abide by their decisions. If any quarrel arise between two nations it must be adjudicated by this international court and be arbitrated and decided upon like the judgment rendered by the judge between individuals. If at any time any nation dares to break such a treaty all the other nations must arise to put down this rebellion.

BAHĀ'Ō'LLĀH has clearly stated that this Universal Peace is the cause of the tranquillity of the realm of creation. Now as the International Conference on Arbitration is organized in America and as this problem is a branch which will ultimately bring about the unity of the world, therefore we remember you with the utmost respect, that praise be to God you have arisen to perform such a universal service. God willing, that Conference will progress day by day and will bring about all-embracing results and will establish reconciliation and universal love between the different nations, races and peoples of this world.

I beg of you to accept the expressions of my highest consideration.

(Signed) ABDUL-BAHĀ ABBAS.

Translated by Mirza Ahmad Sohrab, Aug. 22, 1911.

Through his honor Mirza Ahmad and Mirza Moneer, to the maid-servant of God, Mrs. Ella Goodall Cooper.

Upon her be BAHĀ'Ō'LLĀH-el-ABHĀ!

HE IS GOD!

O thou who art attracted to the Kingdom of God!

Thy detailed letter was received. Its perusal produced the utmost happiness, for it evidenced the fact that thou hast attained to the knowledge of the reality of tests; that tests endured in the path of God are conducive to confirmation; nay, rather, they are heavenly powers and the bounties of the Realm of Might. But to weak believers tests are trials and examination, for, on account of the weakness of their faith and assurance they fall into difficulties and vicissitudes.

However, to those souls who are firm and steadfast, tests are the greatest favors. Consider thou that at the time of an examination in sciences and arts, the dull and lazy pupil finds himself in calamity. But to the intelligent and sagacious student examination in learning produces honor and infinite

happiness. Alloyed gold, subjected to the fire, portrays its baseness, while the intensity of the flame enhances the beauty of pure gold. Therefore, tests to the weak souls are calamity and to the veiled ones the cause of their disgrace and humiliation. The point is this, that in the path of Truth every difficulty is made plain and every trial is the matchless bounty. Therefore, the believers of God and the maid-servants of the Merciful must not relax during trial and no disaster must deter their service in the Cause of God. * * *

You have written that upon your return you have compiled whatever you saw and heard (at Acca) and you have received the invisible assistance, that the teachings, which were like invisible seeds, have sprung to life and verdancy, spreading branches and leaves and producing blossoms and fruit. Indeed what you have written is true.

His honor Mr. Chase is a blessed soul, good and pure. He is engaged in the service of the Cause and is a herald of the True One. Ere long he will be assisted with great confirmation.

You have asked regarding the influence of evil spirits. Evil spirits are deprived of Eternal Life. How, then, can they exercise any influence? But as Eternal Life is ordained for holy spirits, therefore their influence exists in all the divine worlds.

At the time you were here, this question was accordingly answered, that after the ascension of the godly souls, great influence and wide-spreading bounties are destined for them, and all encircling signs in the seen and unseen are decreed for them.

When the souls leave the bodies they do not assume elemental bodies. Whatever man thinks regarding this is but his own imagination.

When man desires help and communication from holy souls, he puts himself in a condition of self-unconsciousness and becomes submerged in a sea of meditation; then a spiritual state, which is sanctified from matter and all material things, becomes visible and apparent to him. Then he thinks he beholds a form. Its appearance is like unto a vision.

Man beholds in the world of vision various images, communicates with them and receives benefits, and in that world of vision he thinks they are physical temples and material bodies, while they are purely immaterial.

Briefly, the reality of the soul is sanctified and purified above matter and material things, but, like unto the world of vision, it manifests itself in these material forms and visages. Likewise in the psychic condition, one beholds the spirits like unto the physical forms and visages.

To be brief, the holy souls have great influence and intense effect, and their influence and continuity do not depend upon physical existence and elemental composition.

Ponder ye, that during sleep the human body and the five physical senses, viz., sight, smell, taste, hearing and touch are passive, i. e., all physical forces are inactive. Notwithstanding this, human reality has spiritual life and the

spiritual powers are penetrative, and wonderful disclosures are made in both the East and the West, and perchance one may discover some matters, which, after a long time, may become apparent in the physical world. Therefore it has become evident that the continuity and influence of the human reality does not depend upon the physical instrumentality; nay, rather, the physical body is an instrument over which the human spirit spreads a luminosity. It is like unto the sun, which shining upon the mirror, causes its brilliancy, and when the reflection is withdrawn from the mirror, it becomes dark. Likewise, when the luminosity of the human spirit is withdrawn from the body, that instrument becomes useless.

To be brief: Humanity consists of the spiritual reality, and that reality is penetrative in all things and it is that reality which discovers the invisible mysteries, and through that reality all sciences, arts and inventions become known and manifest. Whatever thou beholdest of the works of man is but a faint ray of that reality. It encircles all things and comprehends all things.

Reflect thou, that all these existent sciences, crafts, industries and arts were at one time in the world of invisibility, unknown and unconcealed mysteries. As the spirit of man environs all things, therefore he has discovered them and brought them from the unknown world into the arena of manifestation. Therefore it is evident and established that the human spirit is the discoverer of things, the seer of things and the comprehender of things.

But regarding the progress of the spirit in the world of the Kingdom after its ascension, it is wholly beyond space and time, and developments, after leaving this body, are spiritual and not terrestrial. It is like unto the progress of the child from the world of the foetus to the world of maturity and intelligence, from the world of ignorance to the world of knowledge, from the station of imperfection to the pinnacle of perfection.

As Divine Perfections are infinite, therefore the progress of the spirit is limitless.

Whatever the European and American historians have written regarding His Highness Mohammed, the Messenger of God, most of it is falsehood.

Consider ye, is it possible for a person afflicted with epilepsy to establish such a great nation?

Therefore, this statement of the European historians, regarding that Holy Personage, is unqualified falsehood.

Reflect ye, that that illustrious Personage was born in the Sahara of Arabia among the ignorant tent dwellers, affiliating and associating with them until he grew to manhood and maturity, never studying the sciences and arts; nay, even he was apparently illiterate and uninstructed. Notwithstanding all this, he brought forth such a nation, established such a religion and uttered such explanations regarding scientific questions with great perspicuity, and raised such a community from the nadir of ignorance and barbarism to the zenith of civilization and prosperity! Through his influence, science, litera-

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Bahé' (Splendor).....	Mer. 21	11th.....	Masheyt (Will).....	Sept. 27
2nd.....	Jalal (Glory).....	Apr. 9	12th.....	Elm (Knowledge).....	Oct. 16
3rd.....	Jamal (Beauty).....	Apr. 28	13th.....	Kudrat (Power).....	Nov. 4
4th.....	Azamat (Grandeur).....	May 17	14th.....	Kowl (Speech).....	Nov. 23
5th.....	Nur (Light).....	June 5	15th.....	Massa'ulk (Questions).....	Dec. 12
6th.....	Rahmat (Mercy).....	June 24	16th.....	Sharaf (Honor).....	Dec. 31
7th.....	Kalamat (Words).....	July 13	17th.....	Sultan (Sovereignty).....	Jan. 19
8th.....	Asma (Names).....	Aug. 1	18th.....	Mulk (Dominion).....	Feb. 7
9th.....	Kemal (Perfection).....	Aug. 20	Four intercalary days.		
10th.....	Ekzât (Might).....	Sept. 8	19th.....	Ola (Loftiness).....	Mar. 2
				(Month of fasting.)	

Vol. II

Chicago, (December 12, 1911) Massa'ulk

No. 15

An interesting article pertaining to the Bahai Movement, from the pen of Mrs. J. Stannard, appeared in *The Egyptian Gazette* (Alexandria), in its issue of Nov. 16th. We reprint it herewith:

THE BAHAI MOVEMENT.

To the Editor, "Egyptian Gazette."

SIR: Having only just returned from Europe, I learn that there have been some recent allusions in the press to the above Persian religious movement and its leader, Abbas Effendi, or Abdul Baha ("Servant of God") as he prefers to be addressed by his followers and co-workers.

His visits to Switzerland, London and Paris having evoked widespread interest and indeed enthusiasm wherever he stayed. I venture to ask permission for a little space in order to make a few observations on matters that are surely of historic importance and significance.

The world of Islam at least should open a wide door of hospitality to this great teacher with his message of peace and religious unity for through the beauty of his teachings and philosophical knowledge he has done more in Europe and America to remove obsolete intolerance against the Mohamedan Faith than any reformer of our days. We live in stirring times of change and progress and now when once again the cries of war and race prejudices are being raised it is well if public attention be turned a little towards the Bahai movement and what it

stands for in our world today. The mere personality and influence of Abdul Baha, reveal the consistency of his message and teaching since he practises what he claims to show, and that is the brotherhood of man irrespective of colour or creed, and the inherent unity of all religions. At his house and table for many years could be met at any time pilgrims and followers adhering to almost every kind of faith and race under the sun. They met and sat together in complete harmony of thought and aim, for they were Bahais. Jews, Moslems, Christians, Parsees and Hindus—I have met all these varied types at different times in Syria round Abdul Baha, and we fraternised as though we belonged to one great family.

For forty years, nay from childhood, has Abbas Effendi suffered every kind of misery that bigotry, exile, and unjust imprisonment could inflict—a life spent in sacrifice and devotion to those high ideals of love, charity and compassion that Christians generally appropriate as their special religious prerogatives. Both Abdul Baha and his great father Baha'ullah (the founder of the Bahai movement, and foretold by the Bab in his book, the *Beyan*, 1814-1852) stood true to the light within, and this raised them above the petty divisions, quarrels and barbarities which have ever been the ordinary outcome of religious prejudices and enmities. "God is One. Ye are all brothers," said the prophet. "By what right does one man declare another unclean or claim that one race is superior and another inferior?" "All are before God as the varied flowers in the beautiful garden of the Universe." Great leaders who found movements or pioneers of science have ever had to suffer for their just views. As Jesus was hounded to His death through political and religious fanaticism, so was the Bab martyred and the Bahai prophet tortured and imprisoned. It is claimed that great causes evoke great leaders and reveal characters that cannot be measured by puny standards. Names that have come down to us through posterity as human "lighthouses" are souls that stood faithful and unshaken to the noblest that lay within them. They did and bore because anything else was impossible. Natures that scorned compromise or weak subterfuges, they stand, the eternal "crucified" types to the lesser human standards.

Those of us capable of judging and weighing have the good fortune to recognise in one day teachers and bold thinkers of the Abbas Effendi and Tolstoyan type, and that we can recognise them is due to the persistency with which such souls live out the precepts they inculcate. It is not a matter of verbal philosophy only, but of practical daily and hourly demonstration. If the pioneer treads paths that seem too idealistic for our poor strength, if we do not feel in us that same urge to the heights of their endeavour, at least the humblest of us may refrain from casting stones in their way, we can repress the cheap criticism that may give these tireless workers needless pain or trouble. Let us show generosity and approval for good intentions even if we feel ourselves above and beyond their influence. Observations such as these spring to the mind almost inevitably when one has lived in the world some time and had the good (or bad) fortune to engage in work that makes for progress and advance in the world of humanity.

It was a matter for deep rejoicing to find that our Christian outlook in Europe has advanced so truly and thoroughly on lines of tolerance and philosophic understanding, that Abdul Baha found at once the interest and sympathy in his work, which for many bitter years he has failed to find among the very people who stood to gain all in higher development and progress by listening to his wisdom. Let the Eastern world judge their leaders by the tests of life and action, not by their well sounding phrases. Ulemas who are content to role out grandiloquent Koranic expositions, or Christian priests who tell people how to live and do nothing themselves, are no longer honoured teachers in the life of today. "Some are content with words, but the truth of words is tested by deeds and dependent upon life. Deeds reveal the station of man"

. . . "The principle of Faith is to lessen words and to increase deeds. He whose words exceed his acts knows verily that his non-being is better than his being and death better than his life." These virile words from the teachings of Baha'ullah reiterate some of the strong sentiments in the Koran and Gospel, yet the world's judgments too often incline towards the plausible theoretician or armchair philosopher whose hands are mostly idle.

Some of our most honoured names in the London religious and intellectual world have met and heard Abdul Baha. People travelled long distances in Europe to see and speak to him. He addressed two vast Sunday audiences in the City Temple and St. John's, Westminster, besides countless other public meetings. In Paris where he is now staying he is also attracting the interest and keen sympathy of thinkers in the intellectual ranks.

It remains on his return later to his native East for the friends of Islam to pay a just and generous tribute to this brave worker in the cause of peace and unity and thus consolidate the work of true brotherhood really going on among people of different nations at the present time. Yours, etc., J. STANNARD.

An editorial of equal interest commenting upon the foregoing article appeared in the same issue. In quoting it, we italicize certain statements to which we would direct the attention of the friends of the Cause in the West:

THE RETURN OF ABBAS EFFENDI.

The letter from Mrs. J. Stannard, which we publish in another column today, recalls the fact that Abbas Effendi, the leader of the Bahai movement, is shortly expected to return to the country where he has spent such a large part of his time since the Young Turks released him from his long imprisonment at Acre. His presence here last year did not arouse the curiosity that such an interesting and commanding personality might have been expected to evoke. His venerable figure might have been observed by the initiated, a quietly amused spectator at aviation meetings and the like, or gently expounding his doctrines to a few eager disciples in the shady walks of Nouzha Gardens. But his doings attracted less public notice than those of comparatively unimportant officials and infinitely less than those of Farid Bey. Islam remained indifferent—if we disregard the early revilings of the local Moslem press—and the greater part of the Christian community, it is safe to say, was entirely ignorant of the fact that we had such a mighty teacher in our midst, a man whose followers are said to number over a million in Persia alone, and whose doctrines are spreading in America and elsewhere with astonishing rapidity. The indifference, or hostility, of Islam is the more remarkable since, as Mrs. Stannard observes, Abbas Effendi has probably "done more in Europe and America to remove obsolete intolerance against the Mohamedan faith than any reformer of our day." Bahaim tolerates all faiths, apparently believes in all faiths up to some point never very clearly defined; and it has done Islam the service of explaining to the Far West that Mohamedans are not merely the Mormons of another hemisphere. Tolerance so sublime as Abbas Effendi's is not easy to understand, even in the Twentieth Century, and though Mrs. Stannard tells us that the followers of every known religion were to be found in the Bahai circle we cannot help doubting whether any very orthodox Mohamedans—or Christians either, for that matter—were numbered among them. As far as Egypt is concerned, at all events, the new religion has made little perceptible progress and has met with nothing but indifference or active hostility from the representatives of the older faiths. The voice of the Eastern Tolstoy, with his doctrines of peace and good will, has been drowned in the present outburst of patriotism and militant religion, just as the Western Tolstoy was shouted down in Russia, just as the Master from

whom both derive their teaching, was shouted down by the patriot Pharisees of Jerusalem.

But to Christians, at all events, and English Christians in particular, Abbas Effendi's return on the present occasion should arouse a real interest. He returns from a remarkable visit to London and Paris, from conferences with the leaders of religious thought in England and France, from addressing vast audiences at the City Temple and elsewhere, on all of which occasions his personal triumph has been striking and complete. No one who has had the privilege of meeting and conversing with the Bahai leader can be surprised at this, and it needs but little imagination to be impressed by the dramatic picture of this venerable Oriental in his white robes speaking to crowded congregations of London "City men," expounding in the Persian language those "high ideals of love, charity and compassion," which, as Mrs. Stannard remarks, Western Christians have been too apt to regard as their own special prerogatives. Such scenes were reported at length by our London contemporaries and reproduced from time to time in these columns during last summer. Yet we must frankly admit that to us this is the least attractive side of the Bahai movement. If Bahaism has found favour in the United States it cannot be forgotten that countless other "religions" have become popular there which would not have been taken seriously in any other country in the world. About the London meetings, also, there was a certain air of gush and self-advertisement—not on the part of Abbas Effendi, but on the part of his enlightened friends—which was quite patent to all who are familiar with that kind of religion which will listen to anything so long as it is unorthodox, new, sensational. We cannot help regretting the "lionizing" of Abbas Effendi. In the East his religion will find its true home and exercise its beneficent influence upon nations newly awakening to a sense of their unity and power. We can, then, the more heartily welcome him back to Egypt, fresh from achievements in the Western capitals which have afforded yet another proof of his remarkable personal and intellectual powers.

The criticism of the 'lionizing' of Abdul-Baha should be received in the same kindly spirit in which it is made. In justice, however, to the friends in England, we quote the following extracts from a letter written by Mr. Tudor-Pole, of Bristol, to the STAR OF THE WEST:

Since Abdul-Baha arrived in England and especially since he was my guest here, I have had some special opportunities for communion which have proved of immense service to me and to others. There are one or two points of considerable moment that have been borne in upon me as a result and in communicating them to you it should be understood that I do so on my own initiative and that the suggestions I make are not at the direct suggestion of Abdul-Baha himself. He is a most remarkable figure in history and his love and wisdom are boundless, yet of course he is simply the servant of his Father who was undoubtedly a great Messenger of God, and Abdul-Baha claims no other distinction. * * * There seems a tendency in America and elsewhere to focus too great attention on Abdul-Baha rather than upon the Manifestation Itself. * * * Abdul-Baha, I can see, does not wish for references to himself save as the servant of God, the inspired exponent of his Father's great message. To idolise Abdul-Baha in exaggerated terms or forms is to delay the spread of the Bahai spirit of *Unity*. * * * We are wonderfully blessed to have him among us, but imagination, exaggerated emphasis must not be laid upon his personality or the whole movement will suffer. This is a matter of supreme import.

In our opinion, this "lionizing" and "idolizing" of great souls is most natural. Hero worship and adoration of personalities seemed necessary and

inevitable during the childhood and youthful epochs of humanity just closing—for we are now entering upon the epoch of maturity for the race. “Following the Letter (a synonym for personality) rather than the Spirit,” has been recognized by mature souls of the past, as a weakness of humanity. Even today many sincere Christians fail to distinguish between Jesus (the man) and the Christ (Spirit) manifest in Him. To those who do understand this distinction, idolizing is as intolerable as it is to the one being idolized—for every Servant of God admonishes the attracted ones and followers to abstain therefrom. Repeatedly, Abdul-Baha firmly but kindly, manifests this quality of greatness.

We should not go to the other extreme, however, and recognize only the Spirit, ignoring the personality. To deny the personality, is to deny the purpose of creation and a reason for our existence in the image of God—the human form. Consider the Hidden Word: *“O Son of Man! In My Ancient Entity and in My Eternal Being was I hidden. I knew My Love in thee, therefore I created thee; upon thee I laid My Image, and to thee revealed My Beauty.”*

The Bahai Revelation clearly teaches the Oneness and Singleness of God, *i. e.*, the Manifested and the Secluded, the Personal and the Impersonal phases should be considered of equal importance—holding both before the inner sight in perfect balance. Equilibrium is a characteristic of maturity. Abdul-Baha has stated, that if it be the Will of God, he will visit America during the coming year. Let us begin now to “prepare the way” and help to make his “path straight” by becoming spiritually poised.

ORIENTAL-OCCIDENTAL UNITY.

BY CHARLES MASON REMEY.

The Orient can truly be said to be the Mother of the human race. From her heart went forth those great racial wave movements which have peopled the earth. In her mountain fastnesses the prophets communed with God and received His life-giving truth, which has been the inspiration of all mankind, and in her valleys and upon her plains civilization had its dawn.

The Occident can equally truly be said to be the son, or man-child of the Mother Orient. Both materially and spiritually the Occident has received its physical life and its religious inspiration from the Orient, the fruit of which is the present Occidental civilization.

During many centuries the peoples of the East and those of the West have been separated by barriers, racial, religious, geographic and political. So complete has been this segregation that these two halves of humanity have developed along different lines of thought, manners, and customs, until the very natures and characteristics of these peoples have become, in general, distinct and foreign one to the other.

Now in these latter days through the breaking down of the hitherto

existing material barriers, the Oriental and the Occidental peoples are being forced one upon the other. Through international relations, the increase of foreign commerce, and the travel and mingling of people, the Oriental and Occidental peoples are daily coming into closer relations upon the material plain of life. As yet this is but a superficial mingling, void of any basic unity.

Without any mutual trust, confidence, nor affinity for one another, the Oriental and Occidental peoples are at variance in almost every way. That which will solve this mighty problem is the spiritual confidence, trust, and mutual affinity, which the Bahai Faith is creating between Oriental and Occidental. Through the establishment of such practical institutions of service as will demonstrate this Spiritual unity, the greatest material and spiritual benefit to all humanity will be forthcoming, for springing from the spiritual stem will be all of those religious, political, social, and financial activities for which the Bahai Cause stands, and which will eventually unite in one people all the peoples of the world.

The Bahai Cause stands for spiritual unity manifested in every phase and activity of life. The Bab, BAHÁ'O'LLAH and Abdul-Baha stand pre-eminent as lovers and servants of humanity. Their mission was that of spiritual uniting and life giving, therefore their teachings have bearing and influence upon every phase and detail of life. With the fruition of this Cause the great Orient-Occident problem will be solved. Through this Bahai spiritual unity encompassing all peoples, Oriental and Occidental characteristics will so blend that a new and a *world type of men* will be evolved. One who will have within him not only the present existing virtues of both the East and the West, but also the highest possibilities of humanity which can only come to light as people unite and live according to the Divine Law applying in every phase of life.

The stages of development through which collective man passes are parallel and analagous to those through which he passes as an individual. Until the state of maturity is reached, individual man and woman are content to live apart one from the other. Each is developing his or her own mental and physical characteristics, and in general two different and distinct types, masculine and feminine are the result.

When maturity is reached the reason for the difference in the characteristics of man and woman becomes apparent. Affinity and union takes place between these differing natures through which a great change is produced in each. One supplies what the other lacks and two rounded out and more perfect lives is the result. More too, through this love union of man and woman the way is made for the birth of other human beings. When two parents are united by the bonds of an all around love it is a well known fact that their children come into this world under the highest possible auspices for both bodily and soul development, and in their natures are found the combined virtues of both parents magnified.

In this day the human race is reaching a stage of maturity. The Orient along *her* own characteristic lines, and the Occident along *his* own characteristic lines. Now their continued future development depends upon their uniting, not only physically but in every sense from the spiritual to the physical. These two halves of humanity, the Eastern one and the Western one, must unite and become as one in every respect, spiritual and material, in order that each may find its highest development. From this union will be forthcoming the future universal world type of man in whom will be combined all the human virtues and possibilities.

Such a union between the Eastern and Western peoples can never be accomplished upon any foundation other than a spiritual one. When the Occident and Orient meet on a common spiritual ground an intellectual and social unity in all of its forms and with all of its institutions will result.

By brute force, a man can dominate a woman, yet the while both are suffering although neither may be aware of this condition. In the perfect marriage neither the man nor the woman dominates the other. Through love they become as one soul in two bodies. So it must be between the Occident and the Orient. Many Oriental countries have been held by Occidental nations through force. This has not been conducive in any sense toward solving this world problem. Under such a regime both peoples, the dominant and the dominated, suffer from lack of unity one with the other. Each remains with its life force and possibilities undeveloped, pent up and suffering, for the lack of that expression which only the freedom of harmony can give.

In the coming epoch, of religious, racial and national unity, for which the Bahai Cause is paving the way, there will be no question of the "supremacy" of one people over the other. All peoples will be as members of one harmonious family, each working to protect and help the others. Under this order, which is the order of God's Kingdom, the highest civic and national institutions will be evolved, and under these auspices the masses of the people will attain to a very high state of spiritual, moral and physical development. Under such conditions humanity will attain to a state of civilization and advancement the greatness of which no one can now form any conception.

I would like to testify to some of the fruits of the Bahai Cause along the line of Oriental-Occidental Brotherhood which it has been my privilege to find in distant lands among foreign peoples.

Between the Bahais of the East and those of the West exists the strongest tie. Since it was through the suffering, pain and trials of the Bahais of the Orient that this faith had its first growth and was brought to the West, the Western Bahais look toward their Eastern brothers and sisters with the deepest feeling of love and gratitude. The Western Bahais have in their souls a strong love for the Eastern Bahais and a burning desire to go to them, sharing with them all the so-called practical things of Western civilization.

Upon the other hand, in the growth of the Bahai Cause here in the West, the Oriental Bahais see the result of their labors for the believers here are their spiritual offspring. They see the fruit of their bloody persecution and great sufferings, and with open and joyful hearts they are anxious to receive into their very lives their Western brothers and sisters, learning from them, and in turn pouring out upon them all of that wealth of devotion, love and spiritual assurance which these people of the East have and which the people of the West need.

Among the Bahais, there is a practical demonstration of a combined religious and secular unity. Good works are not done under the name of "*charity*" nor "*philanthropy*." Rather it is "*reciprocation*" and "*interdependence*." Each gives what he has to give, and through the spirit of giving, and doing in loving service, his own nature unfolds and he receives himself, abundantly.

Particularly in the Orient the contrast between the Bahais and other people is very striking. There, the average Oriental and Occidental mingle without contacting, each remaining foreign to the other, but the opposite is the case with these very same people when they become touched by the Bahai spirit. Then we see them mingling and associating with one another as members of one family, having the same interests and desires, and united in the same works.

Among the Oriental Bahais I saw a love and a devotion to this Cause and its principles impossible to describe. It was beyond my comprehension to understand, yet I recognized it. In many countries and among people of every race and of every religion I found such a warm welcome and had such a spirit of friendship and devotion poured out upon me, simply because I was a Bahai, that I felt and saw the blending process at work, uniting the East and the West.

This is a force working independently of material conditions. I saw it working under all conditions and amid all surroundings from those of the half naked, uneducated man living in his hut, to those of the cultured man of wealth living in his palace. This spiritual love, which is of God, is the strongest power in the creation. Through its uniting force the fundamental foundation of accord and harmony is established in the world, upon which the Orient and the Occident are meeting. From this movement will appear as fruits, all of those social institutions, between the East and the West, which will materially demonstrate those truths which the Bahais now see and witness as spiritual realities.

The foundation of the Universal Civilization, the Millenium, the Golden Age, God's Kingdom upon earth, is now an accomplished fact. It rests upon God's Word revealed to man in these Latter-Days through the Bab, BAHÁ-'O'LLÁH and Abdul-Baha. It is a growing foundation which is absorbing and refashioning, after the divine order, the individual souls who are attracted and who are arising to serve God and mankind in this the greatest of all Causes.

TABLETS FROM ABDUL-BAHA.

(CONTINUED FROM PAGE SEVEN)

ture, philosophy, crafts and trades made wonderful progress during the mediæval ages in Andalusia and Bagdad.

Now is it possible that such an illustrious Personage be afflicted with epilepsy?

Relative to the Paradise explained by Mohammed in the Koran, such utterances are spiritual and are cast into the mould of words and figures of speech, for at that time people did not possess the capacity of comprehending spiritual significances. It is similar to that reference to His Highness Christ who, addressing His disciples said, "I shall not partake of the fruit of the vine any more until I reach the Kingdom of My Father." Now it is evident His Highness Christ did not mean material grapes, but it was a spiritual condition and a heavenly state which He interpreted as this fruit.

Now whatever is revealed in the Koran has the same import.

Regarding the Most Great Name, its influence, both in physieal and spiritual affairs, is indisputable and certain.

In the last Tablet (to the Board of Council of New York), in which I have stated, "I am not Christ and am not eternal," the meaning is this, that I am not Christ and not the Eternal Lord! But I am Abdul-Baha. This is its real purport. Undoubtedly those souls who are under the shadow of the Blessed Cause, believing and assured, firm and steadfast, and living in accord with the Divine exhortations and advices, all of them are confirmed in the Everlasting Life.

Regarding the materializing of spirits through mediums: A person finding himself in a state of trance, or aneonsciousness, is like one who sleeps; whatever he feels and sees he imagines to be matter and of material things, but in reality they are wholly immaterial. * * *

O thou maid-servant of God! Arouse ye the people and make them cheerful through the glad-tidings of God, and quicken them through the spirit of gladness and heavenly rejoicing. The essence and foundation of all is to advance toward the Kingdom of ABHA and to be attracted by the Beauty of God. Whatever produces any influence in the world of existence is on account of the Love of God, which is the Spirit of Life and the cause of salvation.

Convey on behalf of Abdul-Baha wonderful ABHA greetings to the believers and the maid-servants of the Merciful.

Upon thee be Baha-el-ABHA! (Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, Sept. 29, 1908.

PORTRAITS OF ABDUL-BAHA for framing, printed from the plate used in the last issue of the STAR OF THE WEST, on heavy plate paper, size 9x12 in. —25 cents per copy, postpaid. Send postoffice money order, made payable to BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U. S. A.



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ASSEMBLIES IN THE OCCIDENT.

AFRICA.

CAPE TOWN.—Regular meeting held on the 19th of every month at the home of (Mrs.) Agnes Cook, Gad's Hill, Avenue Pretoria, Sea Point.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

GERMANY.

STUTTGART, WURTEMBERG.—Regular meeting of Assembly Friday evening. Kanzel strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau P. Schweizer, Karl strasse 261.

UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. George Borst, 109 Bittman Street. Address of Secretary, Russell L. Brooker, 495 Elmwood Court.

BALTIMORE, MD.—Regular weekly meetings Tuesday evening at 629 West North Avenue, and Sunday evening at 516 Broadway. Residence of Secretary, 629 West North Avenue.

BANGOR, MICH.—Meetings are held at alternate homes the first and third Sundays of the month. Address, Mr. Byron S. Lane, R. F. D. 5.

BOSTON, MASS.—Meetings held Friday evening, at 7:45 p. m., at the Laughlin Studios, Room 418, Pierce Building, corner Huntington Avenue and Dartmouth Street.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283. George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, OHIO.—Meetings held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, OHIO.—Regular weekly meeting of the Assembly Friday evenings, at the apartment of Dr. Pauline Barton-Peeke,

3606 Prospect Street; also Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meetings, Sunday, 3:30 p. m., at 4141 Xavier Street; Monday, 8 p. m., at 1608 Broadway, and group meetings Thursday afternoon at homes of the friends. G. Nathaniel Clark, Secretary, 4141 Xavier Street.

FRUITPORT, MICH.—Regular weekly meetings, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Dermo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, R. F. D. 5, Box 225.

MUSKOGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEWARK, N. J.—Regular weekly meeting of the Assembly Thursday evening, at the home of Mrs. F. Carré, 70 Haley Street.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 53rd Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 233 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PORTLAND, ARE.—Regular weekly meeting, Thursday, 7:30 p. m., at 501 Yamhill Street, corner Fifteenth Street. Mrs. Nettie Nash, Secretary, Kenton Station.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Mrs. Isabella M. Campbell, Secretary, 1014 Fairview Avenue.

ST. PAUL, MINN.—Address of Secretary, Mr. Clement Woolson, 233 Arundel Street.

SUMNERDICK, VA.—Meeting on fourth Sunday; address, care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue; Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

STAR OF THE WEST

Vol. II

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No. 16

DISCOURSES BY ABDUL-BAHA.

GIVEN AT PARIS, FRANCE.

October 17, 1911.

I wish you to study the works of the Blessed Beauty and to live according to His teaching. The basis of the teaching of BAHÁ'O'LLAH is as follows: "Bear in your heart great love to all races on earth, to the end that unity may be established between them. Take an interest in everyone and find out how you can help them, so that all may see that your love is truly universal. Do the Will of God, do not only speak about it; the elect of God do this. People do much speaking to advance their own glory and to make themselves appear superior to their neighbors. But if you do the Will of God and do not blazon it abroad, then you will change the whole world. They who do most speak least.

Man must ever be thinking of drawing nearer to God.

Look at the Italians, they pretended to love humanity, yet they wished to seize Tripoli for their own advancement, not for the good of humanity.

I hope that you will some day be able to hinder such actions, and thus enable justice to reign everywhere. I hope you will be able to make all hearts pure and tender, all efforts sincere, so that everyone may work for the good of humanity. This is my prayer and desire.

October 18.

The Relation between Thought and Action.—You must not only think thoughts, but do actions. The reality of men is their thoughts and their spirits, not their material bodies. Man and animal with regard to matter are partners. The difference is that man has the power of thought.

Thoughts may be divided into two classes: 1. The world of thought alone. 2. The world of thought which expresses itself in action. For instance, philosophers belong to the first class, for they only *think* heavenly thoughts and do not do heavenly deeds. Whereas spiritual teachers belong to the second class, for they express their high and noble thoughts in actions as soon as they think them.

Question: If one refuses the Cause of BAHÁ'O'LLAH during his lifetime, may he hear of it after death?

Yes, he will hear of it in his next life, but through the mercy of God alone, not through his own ability.

Question: Are we not able, through love and faith, to make those on the other side hear of the Cause who had not heard of it while on earth?

Yes, surely sincere prayer always has its effect, and it has a great influ-

ence in the other world. We are never cut off from those who are there. The real and genuine influence is not in this world but in that other.

Question: In what condition is the soul before entering the body?

In a state of potentiality, possessing no consciousness as we understand it.

Traveling.—Traveling is a very good thing. It opens the eyes and broadens the horizon.

In the East one may behold vast and desert places where once lay peopled towns; this shows the Hand of Almighty God. History shows us how every nation which was against the Will of God has eventually been quite destroyed; and, accordingly, each nation which has listened to the Voice of God has prospered. When traveling one makes discoveries of strange things, *i. e.*, the Emperors of Rome ruled over many thousands of people and were famous and powerful, but now the Emperors are dead and their power has vanished. Whereas the Christians began by being a small band of eleven disciples following Christ and living after His teaching, now there are many Christians all over the world and Christ's influence shall never die.

October 19.

On Healing.—Healing comes from God. If the heavenly benediction be upon us while we are being healed, then only can we be truly healed. All depends upon God. Medicine is merely an outward form or means by which we obtain heavenly healing; without the Heavenly Benediction it is worth nothing. If man looks at the nature of the world around him, he will see that all created beings are dependent upon something, *i. e.*, man is dependent for his life upon the air which he breathes, likewise the animals which are upon the earth, and each created being is dependent for its life upon some material circumstances. Man, therefore, and all creatures are prisoners of nature. The sun must follow his law, the earth must follow his law of motion, the sea also hers. But, by the spiritual power of God, which, through His Bounty, He has bestowed upon men alone, man is enabled to defy the laws of nature in many and wonderful ways, *i. e.*, it is the law of nature that man should walk upon the earth, but he defies this law, for he sojourns upon the water and also flies, like the bird, through the air.

Through the wonderful spiritual power which God gives to man, man is enabled to reach the Kingdom of Heaven; but behold! man is not grateful and is careless of the great mercy which God has shown him.

October 20.

The sun shines upon the earth, giving light and warmth to all creatures. The Sun of Truth also shines, giving light and warmth to the souls of men. All existing creatures need the sun to shine upon them and develop them that they may grow. The souls of men also need the Sun of Truth to shine upon them, to educate and encourage them. Circumstances that benefit the body do not benefit the soul, and the soul of man is his reality, not his body, *i. e.*, there are some men who are perfected in material things and very backward

in the spiritual. Likewise many, who are at the bottom of the social and material ladder, are very much advanced spiritually.

Galien, a Greek Philosopher who died at the time when the Christian Religion was in its growth—and was not himself a Christian—wrote many books about material civilization and development. He states as his belief that Religion is the basis of all true civilization, that is to say that not only must the brain and gifts of a nation be educated, but also the moral character. The Christians, he points out, are an example to show the truth of this theory, for theirs was the basis upon which the largest and most prosperous civilization of the world had been founded and their morals were very high. They were taught not to fear death, and to love their neighbors as themselves and live only for the good of humanity, and only to think of doing good to mankind. If these principles had been carefully carried out by the followers of Jesus Christ, then there would be no need for the world to be reawakened. But winter fell upon the hearts of men, and God sent His prophets to shine upon them with the Spring of the Sun of righteousness that they may be again awakened and blossom forth and bear fruit. Because mankind has shut its ears to the Voice of God and has neglected His teachings, wars and tumults, unrest and misery have fallen upon them. Let us make every effort to reopen the hearts of men to the Will of God. I pray God to give you power to bring humanity beneath the rays of the Sun of Truth and Peace.

October 23.

When a man has found joy in one place he returns to that same place to find his joy again. When a man has found gold in a mine he will return again to that mine to find more gold; this is a natural law and shows forth the vital and spiritual powers which God has bestowed upon man, and the natural instinct which is born in him. The Great Light of the Spirit has ever arisen in the East, but it has shed forth its radiance into the West. And in the West has it found its greatest force of expansion.

The Christ rose like a star in the horizon of the East, but the Light of His influence has taken root more firmly in the West. This shows us how that the people of the West are very faithful in their hearts and they do not easily forget. The West is like a good plant. When the rain falls gently upon it to give it nourishment and the sun shines upon it to give it warmth, then does it blossom forth and bear good fruit.

It is a long time since the Sun of Righteousness has shed its Radiance upon the West, for the Face of God has been hidden by the sin and forgetfulness of man; but now, thanks be to God! the Sun shines forth in all its glory and the breath of the Holy Spirit is watchful over the nations. Let us pray to God that the light and refreshment may awaken the people and give them new life, that they shall find a second life and there shall be a new creation. Humanity shall put on a new garment and the Mercy of God will be showered upon the people. My earnest desire is that you will work for this

end, that you may be the cause of it. It is certain that the Flag of Divinity has been raised and the Sun of Righteousness of God appears upon the horizon. Be faithful and loving workers that you may be among the blest of God and receive the benefits of the Kingdom of ABHA.

October 25.

I regret that you have been kept waiting so long. Yet, I have waited so many years in prison before I could see you—surely you do not mind waiting a little to see me. Our hearts are always together and the Bounty of the Kingdom of ABHA binds our spirits in one. For have we not one aim, one desire and one prayer? Therefore we are always together.

Last night, when I returned home, I did not sleep. I lay awake thinking and I said to myself: "Here am I in Paris. O my God! what is Paris and who am I?" I never thought from the darkness of my prison that I should come here and be among you, for I was condemned to perpetual imprisonment. When I read the document which told me of my sentence, I said to the officials: "It is impossible!" And they were astonished. Then I said to them: "If Abdul-Hamid were immortal and I myself were immortal, then would it be possible for him to condemn me to be in prison forever, but as we are not immortal, then it is impossible. My spirit is free and that can no man imprison."

Now you see the powers of God, that I am no longer in prison, but here in Paris, talking with you. I am thankful to meet the spiritual friends and you also must be happy that God has allowed me to come among you. For who indeed would have thought it possible that I should be here talking in Paris?

FAREWELL WORDS TO EUROPE.

December 1.

I bid a loving farewell to the people of France and England. I am very much pleased with them. I counsel them that they may day by day strengthen the bond of love and amity to this end—that they may become the sympathetic embodiment of one nation—that they may extend themselves to a universal Brotherhood to guard and protect the interests and rights of all the nations of the East—that they may unfurl the Divine Banner of justice—that they may realize and treat each nation as a family composed of the individual children of God and may know that before the sight of God the rights of all are equal.

For all of us are the children of one Father. God is at peace with all His children: why should they engage in strife and warfare among themselves? God is showering down kindness; why should the inhabitants of this world exchange unkindness and cruelty?

"Ye are all the leaves of one tree and the fruits of one branch."

Beware! Beware! Lest ye offend any heart.

Beware! Beware! Lest ye hurt any soul.

Beware! Beware! Lest ye deal unkindly toward any person.

Beware! Beware! Lest ye be the cause of hopelessness to any creature.

THE MASHRAK-EL-AZKAR IN AMERICA.

Through Zia Effendi, Chicago—Upon him be BAHA'O'LLAH!—to Claudia Stuart Coles, Washington, D. C.—Upon her be BAHA'O'LLAH!

HE IS GOD!

O thou who art enkindled by the fire of the love of God!

Verily, I have perused thy beautiful letter of wonderful composition, which proveth thy firmness, assurance and steadfastness in the faith; and thy singing the verses of holiness to thy Merciful Lord. Blessed art thou from this great gift. Joy be unto thee from this vast providence.

Know thou that the building of the Mashrak-el-Azkar is the greatest foundation in those regions. God said in the Koran, "It is those who believed in God, and the Last Day, shall build the Temples of God." It is incumbent upon thee and upon all, to put forth the best effort in these days, in building this glorious Temple; raising the tumult of commemorations therein, during the wing of the night, at dawn, and at eventide. It is incumbent upon ye (men and women) to be united, in this great Cause, so that ye may be confirmed by the Divine Bounty, and Merciful Spirit; become increased with energy and power; gain a recompense, and estimation. I implore God, and supplicate Him to make your feet firm in the straight path, and in the upright way.

(Signed) ABDUL-BAHA ABBAS.

The foregoing Tablet from our beloved Abdul-Baha reached me in London and I think will be as a glad clarion call to all in regard to the work of the Cause. Over and over in Tablets about the Mashrak-el-Azkar, Abdul-Baha has given to each soul a call to service for the glory of God. It is not Chicago, nor America, nor a group of believers, that are to be glorified by the Mashrak-el-Azkar, but the Living God, and when the Light of the Guidance of God says "it is incumbent upon ye, men and women, to be united in this great Cause," surely every soul who believes that the Day of God is here, will, as one body, arise for "this great service."

Abdul-Baha expects to attend the Convention to be held in Chicago during the coming spring-time. Unquestionably, he will dedicate the site of the Mashrak-el-Azkar at that time.

Through the guidance of God this site has been chosen, and Abdul-Baha's wish that there be room for ample grounds is being obeyed. He has said that "all shall unite." If those of us who call ourselves believers, for a few short weeks shall lay aside our own ideas of what seems to us best for the Cause and do that which Abdul-Baha says is the most important work at this time; if we can take the step outlined for us by him, believing, seeing, feeling, hearing and trusting in his wisdom; if in selflessness, humility and unity we serve together in earnest effort—his desires will be fulfilled and the site of the Mashrak-el-Azkar (The Dawning Place of the mentioning of God) found ready for his consecration. Every one has deep responsibility; no one human being knows in full the demands upon another soul; no one can judge the work of another—that is God's work; but each soul can, in humble faith, face squarely the words of Abdul-Baha in regard to what he says is "the most important work," and, in the measure of seeking, find light and hope and power that will be dynamic in its realization.

Prayerfully studying this Tablet in humility, in reverence, in faith, let us unite to work shoulder to shoulder as inspired atoms of one great tool with which Abdul-Baha can lay the foundation of the cause of Confirmation to the Cause. Then truly "will we become increased with energy and power; gain a recompense and estimation."

O Lord, make our feet firm in the straight path!

Claudia Stuart Coles.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kadrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Mass'ulik (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	19th.....	Four intercalary days.	
10th.....	Elzzat (<i>Might</i>).....	Sept. 8		Ola (<i>Loftiness</i>).....	Mar. 2
				(<i>Month of fasting.</i>)	

Vol. II

Chicago (December 31, 1911) Sharaf

No. 16

TO THE FRIENDS OF GOD AND THE MAIDSERVANTS OF THE MERCIFUL IN AMERICA:

HE IS GOD!

O ye friends of God and the beloved maidservants of the True One!

Abdul-Baha has the utmost longing to meet you, but now he is obliged to return to the East, for he has promised many friends and they having traveled a long way, will be disappointed if the meeting is not brought about. Therefore, he has returned to Egypt, and hopes that during the next spring no obstacle may arise, so that with infinite joy and fragrance he may hasten to America to meet the friends, to unfurl the banner of rejoicing, to spread the Glad-Tidings of the Kingdom of ABHA, to illumine the meetings and gatherings with the Rays of the Sun of Truth, to perfume the nostrils with the Fragrances of Holiness, to impart gladness and delight to the hearts, to attract the souls to the Realms of Might, to grant the outpouring of the Holy Spirit—so that in this nether world the congregation of the Righteous Ones may be firmly established.

Glad Tidings! Glad Tidings! The bounties of the Most Great Name are descending. Glad Tidings! Glad Tidings! The Lights of the Kingdom of ABHA are shining. Glad Tidings! Glad Tidings! The Doors of Heaven are opened and the call of the Kingdom is raised.

Upon you be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

TO THE AMERICAN BAH AIS:

It was on the 7th of December that I left Abdul-Baha in Marseilles. My last request of him was to assist and confirm all the American Bahais in the accomplishment of great services. He said: "The American friends will be assisted and helped." For a moment he was silent. Then he raised his head and continued, saying: "All those who have unselfish motives, whose hearts are devoid of any personal interests, will be assisted in this Cause. They will be confirmed by the heavenly cohorts—rest thou assured."

Abdul-Baha was very much pleased with the result of his work in London and Paris. While leaving Europe physically, his spiritual presence will be the cause of great benediction for countless ages to come. During my stay in Paris, having been permitted to live in the same apartment with him, I daily witnessed the marvelous power of his love and active interest in all those who are concerned in the uplifting of the human race. His great power in imparting happiness to all those who are depressed or are passing through a period of trials and tests, cannot be measured by human criterion. This one power alone distinguishes him above all men, for, notwithstanding the complexity of problems that he must solve daily and the thousand and one details that he must attend to for them, yet he is always beaming and imparting happiness to all those who come in touch with him.

We are looking forward with great anticipation to his visit to America, which will be some time in the early part of the spring. It is now the opportune time for all the friends in America to arise with one purpose and with one aim to prepare the way in a practical manner.

The Persian-American Educational Society has taken definite steps for the arrangement of his visit to America and will deem it a pleasure and a privilege to assist the friends all over the country with practical suggestions. His presence in America will be one of the most significant events of the twentieth century and the effect of his words will be far reaching. He does not come to visit any sect or religion or nationality, but he comes to meet ninety million Americans whose open mindedness for truth and whose open heartedness for the highest ideals of life are well known all over the world. In Abdul-Baha we will see a representation of divine virtues and human perfections. He will come to us with the noblest thoughts of peace and brotherhood which have been crystallizing for ages in the Orient. He will represent to us the longings and the hopes of many million Bahais in the East. May we all be ready to stand firm in his presence. May we all be assisted to accomplish our duties. May we all be inspired to prepare the way for him. The time is short, the opportunities are many and it lies in our power to take part in this great spiritual work. The standard of truth will be raised, the signs of the Kingdom of ABHA will be spread, the wintry season of dogmas and superstitions will be changed into the balmy spring time, the highway of righteousness will be paved and men of all races and nations will walk therein,

singing the songs of the Kingdom and raising the voice of glorification toward the Supreme Concourse. Army of the Kingdom of ABHA, be prepared for review by the Supreme Commander!

Mirza Ahmad Sohrab.

TO THE BAHAI ASSEMBLIES OF AMERICA:

Dear Friends: According to all the information available at the present time and the personal knowledge of one of our members who has made a pilgrimage to Paris, Abdul-Baha's visit to America will be sometime in the early part of Spring. During the past few months, he has received many invitations from the prominent Peace Societies and National Organizations to address them while in America, and he has accepted the invitations—showing that his visit has a deep and great significance. It is suggested that the Bahai Assemblies of America send delegations to New York to greet Abdul-Baha. It is also suggested that the Assemblies need not officially designate any delegate or delegates, but as many of the friends of Abdul-Baha from each Assembly as desire to volunteer to pay this respect to him, may avail themselves of this opportunity and privilege. All such friends will be considered as the delegates from each Assembly. It is hoped that those who desire to take part in this delegation will announce their intention to the Persian-American Educational Society, McLachlen Building, 10th and G Sts., Washington, D. C., so that a list of their names might be available. These delegations should be ready, so that when the definite date of his departure from Egypt and arrival in New York is cabled to us, we may let them know at once, in order that they may start on their journey from different parts of the country and arrive at the appointed time in New York.

Hoping that this will be approved by the friends throughout America and will be carried out in the spirit of love of unity, we are

Your sincere servants in the Cause,

Persian-American Educational Society.

TO THE BAHAI ASSEMBLIES OF AMERICA:

Owing to the importance of the coming convention of Bahai Temple Unity because of the anticipated presence of Abdul-Baha, all assemblies are requested to make early preparations for sending delegates so that when the call is sent forth in February, at which time the place and date will be given, the least amount of time will be consumed in arranging for the care and comfort of the friends.

*The Executive Board of Bahai Temple Unity,
Bernard M. Jacobsen, Secretary.*

"YE ARE ALL LEAVES OF ONE TREE!"

In speaking of Abdul-Baha's contemplated visit to America, Mirza Ahmad Sohrab says: "He does not come to visit any sect or religion or nationality, but he comes to meet ninety million Americans whose open-mindedness for

truth and whose open-heartedness for the highest ideals of life are well known all over the world.”

In this connection, the news notes from London and Boston, published in this issue, sound forth suggestions that should be considered by the Bahais—especially throughout America—in these days of “preparing the way” for the coming of Abdul-Baha. In a word: The friends should avoid all appearance of being a new religious sect by separating themselves from others in work or worship, for the cause has seemingly, yet unintentionally, developed in the West a condition* akin to a sect—that which the Bahai Reformation does not represent.

ANNOUNCEMENT:

The consideration of the foregoing leads us to the announcement of our plans for the forthcoming Volume III of the STAR OF THE WEST—for it has been accused of being decidedly sectarian, and therefore not representative of the Bahai movement.

The criticism is well taken. In justice, however, it should be remembered that it began with little means but plenty of faith and much good will. This infant—if the simile is granted—came forth from non-existence into the court of existence naked but pure; it had to be nurtured; its cry was weak; its helplessness apparent to all. In the nature of things it was beloved by the “family” of friends, and apparently sectarian.

Notwithstanding this, Abdul-Baha—the Servant of God—has smiled upon its weakness, uttered words of encouragement for it, and admonished the friends to make it an object of their attention—words that sound with clarion tones to those who have ears to hear the call: “*O thou STAR OF THE WEST! Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!*”

In order to more fully represent the Bahai movement, and attract and hold the attention of all those interested in the brotherhood of man and the

*NOTE.—This can be explained and excused because of the embryonic condition of the Cause in the Occident, from 1893 A. D. to the present time (nineteen years)—a condition parallel to the Babi period of the Bahai Dispensation in the Orient, i. e., from 1844 to 1863 A. D.

Fatherhood of God—whatever or wherever their religions, ethical, educational or humanitarian affiliations may be—it is our purpose to departmentize the contents of the STAR OF THE WEST, and present these lines of thought from a universal aspect in the light of the New Dispensation.

It is our purpose to make its pages regular magazine size, 7 x 10 inches; to increase the number of pages, to add more illustrations, and to clothe it with a suitable cover.

To do this it will be necessary to increase its subscription list from hundreds to thousands, as it will entail expense beyond our present means. We look to all friends to co-operate with us in this endeavor. *The Editors.*

"PREPARING THE WAY" IN CALIFORNIA.

BY ELLA GOODALL COOPER.

The friends in San Francisco and vicinity are still rejoicing over the continued good work done by Mrs. Getsinger and Dr. Fareed. New avenues are opening, more and more men are hearing the Message of Peace—men of every degree and character.

A glance at some of the different places in which they have spoken will give an idea of the universality of their work:

Dr. Fareed, after appearing before the Commonwealth Club (a body of business and professional men interested in good government), was asked to meet the Knights Templar in a body and to give them the Message. This led to his being made an honorary member of the Union League Club (a representative social club) and to several more meetings with the Knights Templar. Upon one of these occasions there were over eight hundred present. The same evening he was invited to dine with the Young Men's Christian Association.

At the Unitarian Church in Alameda, under the auspices of the Unitarian Club, both Dr. Fareed and Mrs. Getsinger spoke.

In San Francisco they were given a reception at the Sequoia Club. This club is composed mainly of literary and professional men and women interested in the arts. A few days later they were entertained at the Century Club (all women) and asked to speak on the subject of Persian poetry. The next week Mrs. Getsinger spoke before the Auxilliary of the Juvenile Court on the subject of "The Women of the East." She referred to the Bahai Movement and much interest was aroused.

The talk before the Jewish Women's Council was quite unique. Mrs. Getsinger proposed to entertain them with a "Persian Tea Party." A number of the friends took part representing the different Eastern types who met together in love and harmony under the influence of the Bahai Teachings. Dr. Fareed was introduced as the story teller called in to entertain the ladies while they sipped their tea (made in a samovar) and thus he had the opportunity of telling the wonderful story of the Movement to the audience which numbered nearly nine hundred. The ladies of the Council and their friends were delighted with this method of presenting it, and became very enthusiastic.

Across the bay, both appeared at the Oakland Club (a representative woman's club). Dr. Fareed spent one evening with a large group of intelligent and deeply interested Japanese, and another with the Oakland Chamber of Commerce, which was most satisfactory.

In Berkeley, both spoke to the Short Story Club, an interesting group of writers,

at the home of one of the friends, and Dr. Fareed has also come in contact with the president and several of the faculty of the State University.

At Santa Rosa a large meeting was arranged by the Saturday Morning Club, where many school teachers and a few clergymen listened to the Glad-Tidings.

At Mill Valley, the club house was secured and notices sent to all the residents in the village. This meeting was well attended and will, undoubtedly, lead to others.

Two days were spent at San Mateo with the Federation of Women's Clubs. Both Dr. Fareed and Mrs. Getsinger spoke to large audiences. They also made a trip across the bay to San Quentin, the State's prison. There they investigated prison conditions and talked with a number of the prisoners. Mrs. Getsinger is following it up in a practical way by interesting people in one or two cases who should justly come out on parole. Here seems to be a great field for work, especially as the attention of thinking men and women is turned nowadays to the subject of prison reform.

A series of nine lectures was given in San Francisco at the California Club on Sunday evenings, presenting the Bahai Reformation in detail, each evening being devoted to one phase of its history or teachings. These were well attended by a thoughtful, earnest representative audience. The same series is being repeated at the Bellevue Hotel on Thursday afternoons for the benefit of those who cannot attend the evening talks.

On Monday evenings, Mrs. Getsinger meets with a group at the home of one of the friends—from twenty to fifty persons attending.

Recently, an interesting visit was made to San Jose, and negotiations are pending for lectures to be given there. While on this trip they met an influential woman who resides at Palo Alto and a big meeting was quickly arranged for there—many students and members of the faculty of Stanford University attending.

Notwithstanding all this arduous work, both of these servants devoted themselves untiringly to the friends, serving them spiritually and physically, besides meeting many small groups in an informal, yet effective, way, and attending all the regular meetings on both sides of the bay.

Although Dr. Fareed has just been called to Egypt, Mrs. Getsinger will remain to continue the work so well begun.

We feel that California has been greatly blest by the presence of these two servants. Doors long closed are now opening in every direction and the members of both Assemblies have arisen with zeal to help in this spiritual "preparation" for the coming of Abdul-Baha.

NEWS ITEMS.

BOSTON, MASS.—Meetings are held on Friday evening, at 7:45 o'clock, at the Loughton Studios, Room 418, Pierce Building, corner Huntington Ave. and Dartmouth St.

Miss Ethel Clement, who was the Corresponding Secretary of the Boston Bahai Assembly, but who is now on her way to California, wrote as follows to the STAR OF THE WEST: "As you see, we have changed our time and place for weekly meetings. We felt that in having our main Assembly on Sunday mornings we were excluding all church-going people, of whatever religion or sect, from attending our meetings and receiving therein the inspiration of our message, and of losing their co-operation with us in spreading the Cause. We also wished to avoid all appearance of being a new religious sect, separating ourselves from others in worship. Constantly the message comes to us from Abdul-Baha to universalize our efforts—it was in our first Tablet from him—and we feel that this is a step in that direction."

LONDON, ENG.—The Spirit poured out through Abdul-Baha during his recent visit has been percolating through different groups and time is required before the great results, which are surely on the way, will become apparent. The difference that his visit seems to have made is the increased freedom that one feels for mixing with the people and co-operating with them in whatever efforts one finds them making, for any good purpose—not to trouble them about a new name nor disturb them in the position where they are, but rather to encourage and inspire them to greater humanitarian efforts; not to make a new sect and add to sectarian strife, but to leaven and raise the spirituality of all religious bodies and assisting all whom we find to be doing this. Is not this most truly the Bahai Mission of Unity?

Mr. Honore Jaxon, Miss Yandle and the writer have lately been much occupied in a movement started by us and some East Indians to bring the people of the East and West into closer social contact—especially, the some two thousand Indian students in London. The purpose is to improve their social position here, to create popular bonds of knowledge and friendship between them. Abdul-Baha, when here, expressed the greatest love and concern for the Indians sojourning among us and wanted us to do what we could for them.

Arthur Cuthbert.

Mr. and Mrs. Allen of Washington, D. C., have issued a booklet of children's prayers in Persian, with the compliments and greetings of their little son Roshan. Dr. Susan I. Moody, of Teheran, Persia, writes that on the Feast Day of Abdul-Baha, Nov. 26, 1911, she attended a meeting of 100 women and children and had the pleasure of distributing the first consignment sent by the little donor to the children of Persia. She says: "It is delighting the hearts of the children who have never before had a booklet of their own, and as it contains a facsimile prayer revealed for Roshan it is very precious to them."

The spirit manifested by the New York City Assembly in the fair which was held there on December 9th, for the benefit of the Mashrak-el-Azkar, was but another evidence of the unity of the friends in this undertaking. To the untiring efforts of Miss Nellie Hope Lloyd, Treasurer of the New York Assembly, combined with the hearty co-operation of the friends, was its success due. The proceeds amounted to \$175.00.

Dr. Ameen U. Fareed, on his way from California to Egypt, arrived in Chicago Dec. 24th and during his sojourn there was the guest of Rev. and Mrs. Joseph A. Milburn. On Thursday evening, Dec. 28th, he delivered an address on the Revelation of BAHÁ'U'LLAH before an appreciative audience at the Plymouth Congregational Church.

Tayereh Khanom passed to the Supreme Concourse on the evening of Dec. 15th, at Teheran, Persia. She had suffered much, but at the last was restful and perfectly conscious of the change.

TABLET FROM ABDUL-BAHA.

HE IS GOD!

O servant of the True One!

What thou hadst written was known. It was a clear evidence of thy thoughtfulness and mindfulness in the Cause of the most Merciful One. I supplicate God that thou mayest at every moment advance in the grades of

divine love and devotion, spiritual attraction and merciful sentiments; and be benevolent and a comfort to both friends and strangers.

It is mentioned in the Gospel that a man called His Holiness, Christ, "Good Master." His Holiness said unto him, "Why callest thou Me good? None is good save One, that is God." So Abdul-Baha wishes a sin covering eye and conceals the people's faults as far as possible; for he considers himself incapable and deficient in the Servitude of the Lord. Therefore, being engaged in his own short-comings, he does not care about the sins of others, but always asks remission and forgiveness for them, and seeks bounty and grace in their behalf.

If a fault is committed by someone and I treat him with kindness, this is not on account of my negligence; but as I acknowledge my own short-comings and am cognizant of my own state, I do not show any opposition to others.

It is recorded in the Gospel that an adulteress was brought to the presence of Jesus Christ and confessed her sin. Those present asked Him why He did not command her to be stoned. He said, he who does not deserve a legal punishment, that is to say, "he that is without sin," may get up and stone the adulteress. All of them looking upon themselves found themselves sinful, and "went out one by one."

Now it is this condition which must always be had under consideration, otherwise the matter will be difficult. It is said in the Koran, "Hadst thou been severe and hard-hearted, they had surely separated themselves from about Thee." But the people must be just. If, notwithstanding their injustice, they receive favors, this will make them mindful and admonished. As to my short-comings in case of other persons who are firm, devoted and steadfast: I always acknowledge and confess my weakness and my failure and the beloved of God will certainly excuse. When a letter is received from them, I have done my best possible to send them an answer. Moreover writing letters has nothing to do with that pure, spiritual and divine love. Many persons in the blessed days (*i. e.*, in the time of the Blessed Perfection) were recipients of favors and had numerous long Tablets, but in this day wavered in such a manner that they did not hearken to or obey the divine commandments, and overlooked even the commands revealed in their own Tablets. Yet there are some other souls who have in this day not been addressed in the Day of the Blessed Perfection. This is from the Bounty of God; He grants to whomsoever He willeth. God is the possessor of Great Bounty.

The essential thing and the real nearness to God, is to be steadfast in the Religion of God, to serve His Cause and to be in Servitude at the Threshold of Unity. This is necessary.

Upon thee be greeting and praise! (*Signed*) ABDUL-BAHA ABBAS.

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is the title of an interesting account of the visit to Acca of Mrs. Margaret B. Peeke, and of her subsequent investigation of the teachings of the Revelation of BAHAI'OLLAH, which has recently been published in booklet form by her daughter-in-law, Dr. Pauline Barton-Peeke, of Cleveland, Ohio, who donated the edition to the Mashrak-el-Azkar fund.

Address orders to MISS MARY LESCH, 5205 Jefferson Avenue, CHICAGO.

BAHAI WALL CALENDAR Price \$1.00

The selling price of this calendar is \$1.00 postpaid to any address. The members are taking this way of making money for the Mashrak-el-Azkar fund. We earnestly hope that you will send us as large an order and at as early a date as possible.

The committee having the calendar in charge, expects to revise and send for an edition for 1913, which it is hoped will be better than this its first effort. During the year any suggestions and corrections or additions will be cheerfully received and the committee invites correspondence upon the same. Please send letters and orders to

HONOLULU BAHAI ASSEMBLY, P. O. Box 761, HONOLULU, TER. HAWAII.

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STAR OF THE WEST

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STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Masheyat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Massault (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Etzzat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Loffiness</i>).....	Mar. 2
				(Month of fasting.)	

Vol. II

Chicago (January 19, 1912) Sultan

No. 17

ALLIANCE SPIRITUALISTE OF PARIS RECEPTION TO ABDUL-BAHA ABBAS.

November 9, 1911.

SPEECH BY MONS. LOUIS LE LEU, GENERAL SECRETARY.

Ladies and Gentlemen:

Before the Master, Abdul-Baha, takes the chair, I wish to express to him in the name of our President and Founder, of the committee and the members of the Alliance Spiritualiste, our gratitude for the benevolence he has shown in accepting our invitation today.

Those who have assembled here to listen to you, Master, know already, by the fame which has preceded you, that you come from the Orient to give to the Occident that truth for which you have suffered after your illustrious Father and his precursor, the Bab.

I do not want to infringe upon the ground over which you are going to lead us, assisted by your devoted interpreter, Mons. Dreyfus, who has already given us a volume of great clearness on the principles and history of Bahaim.

By the sympathy which you have evoked here in Paris, as well as during your recent sojourn in London, you will recognize the heart of the Occident and Orient beating in unison under the influence of the same light.

The truth is One because humanity is One in the unity of universal life and in the Oneness of God. This truth is the basis of the Universal Religion and will be the salvation of the world, when the world will have understood its law—the law of Love, which is the only law of Peace, because it is the unique law of Equilibrium: the law of Justice.

You will recall to our minds, parched by an excess of analysis, the gentle way in which, in the figurative language of the East, our fathers, the prophets, gave us the teachings which have the most profoundly touched our hearts. Like them you will show us our social and individual happiness depending entirely upon the law of Love to which all must remain submitted.

Spiritualistic thought is multiple, but it is not One as it should be—it is divided against itself—and those very men who pretend to be the guardians of the infallible truth, show by their private and public actions that they have lost the meaning of the only law. The greater part of the materialism which is submerging us has sprung from their errors. A tree is judged by its fruit. But there is no night without its stars; on every deluge floats an ark of safety; and from death springs new life. So the antique and pure light has not disappeared. It still resides in the soul of the people. On all sides are hearths where its name is nourished, and our day will see the convergence of all these ardent flames towards their eternal home.

All this I have had the pleasure of expressing to you during the several interviews you have so kindly accorded me; and of voicing the general desire on the part of the Alliance Spiritualiste, that your followers, the Bahais of Paris, will consider our home their own and ourselves their twin brothers. I will never forget the exquisite sympathy with which you have personally honored me, translated by two phrases which will always remain a bond between us. "Here," you said, "is the true fraternity;" and to myself in particular you expressed this sentiment, whose faithful echo I return in full: "My heart and yours, my mind and yours, are one."

We have met then in the very heart of truth where it is impossible for those who know the road not to meet in the magnificent communion of Light and Love. The time is coming soon when the Orient and the Occident will understand and unite to inaugurate an epoch of regenerated humanity. Mankind will always guard the souvenir of those who have worked and suffered for it; in suffering for God—and your name, Master, will be blessed among those who have rendered this service.

ADDRESS BY ABDUL-BAHA.

I am very grateful for the words and sentiments expressed by the general secretary. I give thanks to God to find myself in Paris in such a spiritual assembly.

If we look at the atmosphere of this meeting, we see that the spirit floats in it, the bounties of God descend, the aid of the Holy Spirit is seen. Thanks to God, these hearts are endowed with spiritual sentiments; the vibrations of the soul make themselves felt.

The spirit is like the sea, this assembly like the waves—though they are numerous, they all come from the same sea; though they apparently have different forms and aspects, the unity of the spirit is manifest.

All the prophets and Divine Manifestations have come to educate men, in order that the unity of the human world may shine clearly and distinctly,

so that there remain no authority to the waves; that the authority be peculiar to the sea, for the spirit is like the sea and the bodies are like the waves.

It is said in the Gospels, "Jerusalem will come down out of heaven from God." This heavenly Jerusalem is not made of stone, of lime and of clay, but it is made of the divine teachings which shine among men by the power of the spirit. For a long time, the divine teachings had been forgotten, no trace remained of the light of the heavenly Jerusalem. When BAHÁ'O'LLAH manifested Himself from the Orient, the light of His divine teachings shone forth in Persia unto other parts of the world. This divine teaching is the heavenly Jerusalem which has again "come down out of heaven." Although that edifice had fallen to pieces, it is founded anew. The corporeal and material forces ruled over the Orient; now the spiritual forces have taken their place.

Thanks to God, I see at Paris a respectable assembly which lives by the breath of the soul. Man is not man by the body, he is man by the spirit, for by the body he is the associate of the animal; that which distinguishes him is the spirit. As the sun illumines the earth, so the spirit illumines the body. It renders man celestial; gives him kindness by the breath of the Holy Spirit; makes him understand the reality of things; discovers all sciences; offers eternal life; unites the nations; joins the Orient and the Occident, and changes the human world into a divine world. Consequently, those who receive the bounties of the Spirit give life to others.

Now, you who are spiritual ought to be glad and joyful for the teachings of BAHÁ'O'LLAH, who is the founder of spirituality in this age. The teachings of BAHÁ'O'LLAH are only spiritual. One should seek the Truth, which is the cause of the manifestations of the spirit, for the spirit will not make itself felt by the senses, but it will manifest itself by the hidden faculties. Though the human body is sensitive, its spirit is hidden; it is the spirit which commands the body.

The spirit acts in two ways: One way is by instruments; that is, it sees with the eyes, it hears with the ears and speaks with the tongue. These instruments work by the spirit, which is their motor; though its senses are manifested by the body, they come from the faculty of the spirit. The other way is that of being and acting without instruments; as in dreams and visions, it sees without eyes, hears without ears, speaks without the tongue, walks without feet. All the faculties of the spirit are clear and distinct in the world of visions. Hence it is evident that the spirit acts in two ways: First, by the instruments of the body; second, without the instruments of the body.

Thus it is that one's body may be in the Occident and the spirit finds out the situation in the Orient, and it directs and conducts the affairs there. Therefore it is evident that the spirit is powerful and the body weak.

The body is like the crystal and the spirit is like the light. Though the crystal be extremely transparent, its brilliancy and splendor belong to the brightness of the light. To be luminous, the light does not need the crystal, but the crystal to be bright needs the light. Even so the spirit does not live by the body, but the body lives by the spirit.

If the body is mutilated, the spirit conserves always its greatness and power. For example: If the hand of a man is cut off, the spirit keeps its authority and sovereignty; if the eye becomes blind, the spirit remains clear sighted; but if the attributes of the spirit leave the body, immediately the

body becomes nothing. Thus it is affirmed that man is man only by the spirit and not by the body.

This spirit is one of the divine bounties, a manifestation of the Sun of Truth; but if the human spirit receive the breath of the Holy Spirit, then it is a pure spirit. The breath of the Holy Spirit is the divine teaching; in it the spirit finds eternal life. It is the heavenly light and illumines the human world by the divine qualities. Hence we must endeavor to act according to the teachings of BAHÁ'O'LLAH.

Let us endeavor from day to day to become more spiritual, to bring about the unity of the human world, to practice human equality, to diffuse the divine mercy, to show the love of God to all those who are on the earth, so that the spiritual faculties may shine in all their splendor; that no authority remain to the body, so that the spirit, which sustains and rules the human world, may form one being, one person. Differences and disputes will exist no longer. The divine Jerusalem will be founded universally. All men will be the inhabitants of the same kingdom and they will take their part in the divine bounties.

I thank God to find myself in your assembly and I am grateful for your spiritual sentiments. I pray God to increase your sentiments each day; to strengthen this union and accord, so that the prophecies of the Holy Scripture become visible, for this epoch will be great, this century will be divine; the traces of all the scriptures will be seen; the signs given by Christ will become manifest. It will be the great day of the Lord. Divine justice will shine. It will be the time of peace, of justice, of union and of happiness. I hope that at this epoch the corporal world will become the reflection and echo of the divine world. Such is our hope, and, thanks to God, we agree in this desire.

I ask God that you may live by the breath of the Holy Spirit, that you be united, that all the hearts be filled with the love of God, that your tongue pronounce often the Name of God, that your actions be spiritual, that your sentiments be like those of the inhabitants of the Kingdom, in order that the human light, which is the image of God, may shine brilliantly.

O God! Kind, generous, merciful; illumine this assembly with the light of Thy love; vivify these souls with the breath of the Holy Spirit, offer the heavenly lights and the great bounties, give us Thy help, show us spirituality, give us the light of a good conduct, give to the spirits infinite bounties and generosity.

O Creator! We are poor, give us of the treasure of the Kingdom; we are humble, glorify us in Thy Kingdom; we are homeless, protect us, shelter us; we are seekers, lead us by Thy limitless favors; we are silent, give us an eloquent tongue; we are weak, give us the strength of the Kingdom.

O Creator! He who pardons! Pardon our faults; grant us bounties; forgive us our sins, teach us divine politeness. Thou art the One who gives; Thou art the One who offers; Thou art kind!

NOTICE—The Bahai Assembly of Washington is publishing a new edition of the pamphlet entitled "Peace" which is a sketch of the history and teachings of the Bahai Movement. These pamphlets can be had in quantities at the following rates, which includes postage or expressage: 1,000 copies, \$15.00; 500 copies, \$8.00; 100 copies, \$2.00; 50 copies, \$1.25; 25 copies, \$0.75. Apply to The Bahai Assembly of Washington, P. O. Box 192, Washington, D. C.

PROGRESS OF THE CAUSE IN GERMANY.

The Bahai meetings in Stuttgart are held as follows: Tuesday evening at Esslingen on the Neckar, at the home of Mr. and Mrs. Kueslin. Wednesday evening at Zuffenhausen, home of Mr. and Mrs. Schweizer, Karl Str. 26. Thursday evening, Wilhelm Str. 8. Friday evening, Canzelei Str. 24. Sunday evening, Wilhelm Str. 8.

 TABLETS FROM ABDUL-BAHA TO THE FRIENDS IN STUTTGART.

Frau Maria Schweizer
 Frl. Louise Warnke
 Herrn Friedrich Schweizer
 Frl. Anna Köstlin
 Frau Sofie Stäbler

Frl. Margarethe Döring
 Frl. Julie Stäbler
 Frau Henrietta Kusterer
 Frau Anna Seifert
 Alma S. Knobloch

Herrn Emil Ruoff and son Erwin

Upon them be the Glory of the Most Glorious!

HE IS GOD!

O friends and maidservants of the Merciful!

Thanks be to God! that you have been gathered together and celebrated the birthday of the Bab with much joy and amity and were engaged in remembering God.

From the rose-garden of that meeting a beautiful fragrance has reached to the nostrils of these friends, and the light of God's love hath shone; therefore, it was a cause of delighting the hearts of these friends. I ask God, by His infinite mercy, that such meetings may be held often.

Likewise, that the entertainment every nineteen days may become current among you; so that the friends and maidservants of the Merciful may be engaged in praising and remembering God and singing to Him, and may become the cause of guiding the people.

Upon you all be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Yuhanna Dawud, August 15, 1911.

Through Mirza Yuhanna Dawud, London, to the maidservant of God, Margaret Döring, Stuttgart.

HE IS GOD!

O daughter of the Kingdom!

Your letter arrived, and its contents showed that Mr. Gregory, by visiting the blessed Tomb,* hath received a new power, and obtained a new life. When he arrived at Stuttgart, although black of color, yet he shone as a bright light in the meeting of the friends. Verily, he hath greatly advanced in this journey, he received another life and obtained another power. When he returned, Gregory was quite another Gregory. He hath become a new creation. Reflect on the Grace of the Kingdom of ABHA and see how it enlightened such a person. It has made him spiritual, heavenly, divine and a manifestor of the graces of the world of humanity. This man shall progress.

Thank God that you esteem Miss Knobloch, because she was the cause of your guidance. With weeping and supplication I ask from the Kingdom of ABHA, that He may vouchsafe heavenly blessings upon your father, mother,

*Tomb of BAHÁ'O'LLAH in Acca, Syria.

sisters and brothers; and graciously enlighten Frl. Schaffer, Frl. Andrassy and Frau. Kusterer with the Light of Guidance.

Convey my greetings to Herr Kruttner, and Herr Richard Bauerle. I supplicate to the Divine Glory, and ask for them bright hearts, merciful spirits, seeing eyes and hearing ears.

I ask God to make you a firm rooted, verdant and fruitful tree in the Paradise of ABHA. * * *

Upon thee be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Yuhanna Dawud, August 15, 1911.

Through Mirza Mohammed Yazdi, Alexandria, to the friends of God in Stuttgart.

Upon them be the Glory of God!

HE IS GOD!

O my true friends!

The friends on their return from Stuttgart are praising all the friends of the Merciful in that city, saying: Praise be to God! that the friends are in utmost attachment and are ignited by the Fire of the Love of God. They are occupied in naught but the Divine commemoration. And also the contents of your letter proved your great love.

It seems that the Light of the Sun of Truth will shine powerfully in Stuttgart and all over Germany; the Breath of the Holy Spirit will show forth a great result, and the Bounty of the Word of God will spread over all.

I give you the Glad-tidings that your advancement in the Divine Kingdom will be great and that the Doors of the Kingdom are opened to all the people of Germany.

Who will embrace it first? I hope that the called ones of Germany may become the chosen ones.

Therefore you should seek no rest; nay rather endeavor day and night to guide the people, to give sight to the blind, to give life to the dead and to grant Everlasting Life.

Upon you be the Glory of God!

December, 1911.

(Signed) ABDUL-BAHA ABBAS.

To the STAR OF THE WEST:

How infinite are the ways of God and how exalted are the prophecies of His Light that have dawned and illumined the whole world! (Matt. 24:27.) The Light—BAHA'O'LLAH—arose in the East and reflected in the West through His Teachings, which have illumined the region of America.

We, the German friends, are happy for the bounties of Providence, and give thanks that the divine Teachings were brought to us from that favored country. A leaf from the leaves* of America was sent to us through the guidance of Abdul-Baha: Miss Alma S. Knobloch, of Washington, D. C., who gave us the wonderful Bahai Teachings in an incomparable way. Always giving what she had, never thinking of herself, making every sacrifice for the promotion of the Cause, she quietly endured many severe trials, and today we recognize the blessings we have received through her untiring efforts.

Through the Mercy of the Blessed Beauty† the Spiritual Breezes have been turned toward the German nation, for many Tablets and Messages have been received

*Leaves—i. e., women.

†Blessed Beauty, i. e., BAHÁ'O'LLAH.

from our beloved Abdul-Baha; like spring showers, at first single drops; then stronger and faster, and finally like copious rain, through the Words and Glad-tidings to Stuttgart, by his messengers, Mirza Assad Ullah, Mirza Ahmad Sohrab, Lady Blomfield and Mrs. Earle.

We send herewith some of these Tablets.

Bahai greeting to all the friends, *Margarethe Döring, Librarian.*

NEWS NOTES.

The work of spreading the Glad-tidings in Stuttgart is progressing. At the close of the year 1910, there was only one Bahai meeting; but now, at the close of 1911, we have meetings five times a week at four different places in this city and vicinity—the number of participants having increased considerably.

In May, 1911, we had the privilege of entertaining Mr. Louis G. Gregory, of Washington, D. C., who came to us from the presence of Abdul-Baha, throbbing with new life and light. A reception in his honor was held at 24 Canzelei Str. To the home of the Stäbler family in Stuttgart; to Mrs. and Miss Kaslin in Esslingen, and to Mr. and Mrs. Schweizer in Zuffenhausen, near Stuttgart, our honored guest came and told the assembled friends much that was interesting.

Many of us longed to visit our beloved Abdul-Baha in Acca or Egypt, but were unable to do so. Great was our rejoicing, when in August, we learned that he was in Thonon, Switzerland, and would be in London in September. Miss Alma Knobloch, Mr. and Mrs. Herrigel and Mr. Haiges hastened to London and passed many wonderful days there in the presence of Abdul-Baha. When he visited Paris in October, Mr. and Mrs. Eckstein and Mr. and Mrs. Häfner and their child went to receive the inspiration of meeting him and had the great joy of being photographed with him. From the 13th to the 16th of October, Miss Margarethe Döring remained with Abdul-Baha and had the honor of living in the house occupied by him; from the 19th to the 22nd, Miss Anna Kastlin, Miss Julie Stäbler and Mr. and Mrs. Schweizer were in Paris and during the three days of their visit were received six times in private audience.

Though our Master sojourned so near and we all longed for the blessing of his presence in Stuttgart, he was unable to come. He, therefore, sent a message to us through Lady Blomfield, Mrs. Earle, Mirza Assad Ullah and Mirza Ahmad Sohrab, and we were very happy during the visit of these precious souls—a period of three days, from Sunday, Dec. 4th, to Tuesday, the 7th. Our Persian brothers were the guests of Mr. and Mrs. Eckstein, while Mr. and Mrs. Herrigel entertained the ladies.

Sunday afternoon, at 4 o'clock, a meeting was held in the Bürger museum, where, after words of hearty welcome, Lady Blomfield delivered the Master's message to us in English. Mrs. Earle then translated it into German. It reads as follows:

Rejoice! Rejoice! Because of the Glad-tidings! You have attained to the light of the Kingdom. The glory of the Sun of Truth penetrates all regions.

Rejoice! Rejoice! Glad-tidings I send unto you. The doors of the Kingdom are open. The heavenly manna has descended upon you.

Rejoice! Rejoice! There were many holy messengers sent into the world; they came one after another, and all diffused the breath of the Holy Spirit.

Praise God! Praise God! That you have turned your faces toward the Kingdom. The rays of the Sun of Truth are illuminating you.

Strive with heart and soul that the Heavenly Light may descend upon all people and that through it every heart may be enlightened and that the spirit of the human race may partake of Its glory. Work and strive until all regions of the world are bathed in this Light. Fear not when trouble overtakes you. You will be criticized; you will be persecuted; you will be cursed and reviled. Recall in those days what I tell you now: Your triumph will be sure; your hearts will be filled with the Glory of God, for the heavenly power will sustain you, and God will be with you. This is my message to you.

On Sunday evening, at 8 o'clock, a reception and unity meeting was held at the home of Mr. and Mrs. Eckstein. On Monday evening another unity meeting was held, the Message from Abdul-Baha again read, and all the friends were filled with the spirit of oneness and inhaled the fragrance of the rose-garden of the Love of God. It was felt that the prayers of Abdul-Baha were being answered and that we were experiencing his spiritual presence.

We all pray God for His blessing and aid that the Cause may take deeper root.

Frederich Schweizer.



STAR OF THE WEST

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MISS LILLIAN KAPPES ARRIVES IN PERSIA.

Letter received by Mr. D. D. Babcock, Seattle, Wash.

FARMAN FARMAN, TEHERAN, PERSIA, Dec. 19, 1911.

Dear brother in EL-ABHA:

Praise God! through your unceasing, untiring efforts and assistance, it became possible for me to follow the behest of Abdul-Baha, to enjoy the blessed privilege of the visit to Thonon and finally to arrive in safety at my destination. Many conflicting reports started Miss Stewart and me off rather hurriedly in the effort to meet Abdul-Baha at the Race's Congress in London, though we eventually spent one month there in the daily hope of his arrival. After writing and cabling and much uncertainty, word came to Tammadon-ul-Molk, his interpreter, who was in the same house with us, and Miss Juliet Thompson, of New York, who lodged next door, to proceed to Geneva, Switzerland. In two days Miss Stewart and I were telegraphed for and proceeded to Thonon on the French side of Lake Geneva, the incomparable, doubly beautiful for his presence there. Ignorant of the point of our debarkation, I was admiring, from the lake steamer, an exquisite, ethereal looking range of mountains, rising as if from the heavenly deeps, and as our boat drew nearer, a sweet, peaceful looking village was disclosed at their very base—and to our great astonishment we found ourselves at Thonon. Though we did not know it, Abdul-Baha was at that moment abroad on the lake with M. and Mme. Dreyfus-Barney, Juliet Thompson, Mirza Raffle and several Orientals, and when, after resting, six hours later we were greeted and called to meet him, and I told him of what I called my dream mountains, those self-same hills now forming a background for him as he sat at the window of Mirza Assad 'Ullah's room, he said: "Sometimes the heart sees what the eyes cannot see." Then, "If it were not for the Cause of BAHÁ'Ó'LLAH we would never have met—never have known each other—you would not be here." We were there two days, and, with many to see him, our interviews were perforce short though both evenings, at dinner, we sat opposite him at the same table. The first evening he told several humorous stories, but the second all his talk was pointed to us and of the Kingdom. He iterated and reiterated: "I am sending you to Persia that you may serve in Persia, so that all the friends and all the people will praise you." That we must always be united in all things, to be no cause of discord, to love *all* the people alike. That we would meet many hardships and trials.

One of his last messages was to you, for when I told him about your unceasing efforts on my behalf and of the fire of your enthusiasm and courage, he sent his affectionate greetings to Mr. Babcock. To say to him he had done well—*very well indeed*—and that Abdul-Baha was pleased with him. After I gave him greetings from the Seattle Assembly, he said: "I will see you again in the Kingdom of Heaven." When I asked him to be healed physically and spiritually to serve in the Cause of God, he smiled and said, the while we sat at his feet: "God willing, you will be healed—you must keep your thoughts and heart pure." When he dismissed us he said he would see us again to say "good-bye." What he had said of you touched me as nothing else did and I wept and wept, for it was the Lord's "Well done, thou good and faithful servant." I thought I should be completely satisfied if he ever said that of me. It was to me the epitome of approval. Rejoice! Rejoice! that in this Glorious Day it has been said of you. May your goodness increase!

We went out with: "I am sending you forth as Jacob sent Joseph of old"—and I could say nothing but, "Ya Baha-ul-ABHA! Ya Baha-ul-ABHA!" he echoing it back and repeating while he held us fast at either hand going forward toward the doorway. And so we went forth.

In Vienna we awaited our trunks and Mirza Raffle who had been instructed to

STAR OF THE WEST

Vol. II

Chicago (February 7, 1912) Mulk

No. 18

AN ADDRESS ON TRUTH.

Delivered by Abdul-Baha on November 24, 1911, at the home of Mademoiselle Gastea, Paris, France.

All the divine prophets are the Manifestations of Truth. His Highness Moses declared the Truth. His Highness The Christ spread the Truth. His Highness Mohammed established the Truth. All the elect of God proclaimed the Truth. His Highness BAHÁ'Ó'LLAH unfurled the ensign of Truth. All the sanctified souls who have stepped into the arena of existence have been the lamps of Truth.

Truth is the oneness of the kingdom of humanity. Truth is love among the children of men. Truth is the proclamation of Justice. Truth is divine guidance. Truth is the virtues and perfections of the human world. Truth is equality between the people of all countries. Truth is the illumination of the realm of man.

All the prophets of God have been the heralds of Truth. All have been united and agreed on this principle. Every prophet predicted the coming of a successor and every successor acknowledged the Truth of the predecessor. Moses prophesied the coming of Christ. Christ acknowledged Moses. His Highness Christ foretold the appearance of Mohammed, and Mohammed accepted The Christ and Moses. When all these divine prophets were united with each other, why should we disagree? We are the followers of those holy souls. In the same manner that the prophets loved each other, we should follow their example, for we are all the servants of God and the Bounties of the Almighty are encircling every one.

God is in peace with all His children, why should we be engaged in war? God is kind to every one, why should we oppress each other? The foundation of divine religion is Love, Affinity and Concord. Praise God, that this cycle is the period of illumination! Minds have made great progress; intelligences have been unfolded; the means of unity and agreement are being brought about and communication between the races of men is rapidly being established. *Now* is the time that all of us may embrace the law of peace and treat each other with honesty and straightforwardness. Let the religious prejudices be wiped away. Let the law of racial supremacy be discountenanced. Let political expediences be done away with. Let the love of country be superceded by the love of the world. Let us all deal with each other with infinite kindness. We are all the servants at the one Divine Threshold. We are all receiving the rays of truth from the same Sun of Reality. We must all believe in all the prophets. We must all acknowledge the divine authority of all the heavenly

books. We must wash our hearts free of all human prejudices. We must *serve God*. We must propagate the oneness of the realm of humanity. We must be the cause of the appearance of the perfections in the world of man. We must not be like the beasts of prey. We must not allow carnage and bloodshed. We must regard the blood of men as sacred. We must not shed the holy blood of man for the paltry earth. We must all agree upon one fundamental principle. That principle is the *oneness of the kingdom of humanity*.

Consider ye! What things are transpiring now in Tripoli! How many fathers have become without sons! How many little children have become fatherless! How many kind and affectionate mothers are weeping for the death of their sons! How many women are lamenting and mourning over the cruel death of their beloved husbands! This sacred blood of humanity is shed for a piece of land! The beasts of prey never fight for this aim. Everyone is contented in his own place. The wolf is satisfied after receiving his share of life. The leopard will creep into his own lair after partaking of his food. The lion will crouch in his own jungle. No one intelligently or on purpose will ever entertain the desire to oppress another.

Alas! Alas! Although pitiless man brings under his dominion all the nests of humanity, yet he aspires for more. On the other hand, we easily realize that God has given to man divine intelligence, but he has become worse than the beasts of prey. The beasts of prey do not tear in pieces the members of their own species. No matter how ferocious a wolf may be, he cannot kill more than ten sheep in one night, but man is becoming the means of destroying hundreds of thousands of his fellow beings in one day. Now, be just! How can this agree with reason? If a man kills his brother he is called a murderer; if he crimson the battlefield with the blood of hundreds of thousands of innocent men, he is hailed as a great conqueror! If a man steals ten dollars from another he is considered to be a guilty thief, but if he has pillaged a large country he will be known in history as a patriot. If he destroys with fire one house he is accused of arson, but if he bombards a city with the fire of cannon he is called a victorious being. All these events connote the evils of human ignorance, the blood-thirstiness of the nature of man and the lack of faith. For if man believes in divine Justice he will not consent to the suffering of any soul and he will not allow the shedding of one drop of blood; nay, rather he will exert himself day and night to make one soul happy.

Now, praise be to God, the signs of intelligence are becoming manifest among the people in some parts of the world. This is the dawning of the day-spring of the Most Great Peace. This is our hope: to spread the oneness of the realm of man, to destroy the foundation of hatred and animosity from among the people, to make manifest the Greatest Peace, so that the nations of the world may affiliate with each other and all the governments may strengthen between themselves the bonds of love and unity, the International Court of Arbitration may be established and all the world-wide problems and difficulties which arise between the nations may be adjudicated in that Universal Court.

The solving of these international problems depend upon the increase of the number of the lovers of Peace, and those who are devoted to the greater friendship of nations may add their power to the public opinion which revolves around the Peace of the World. Then, through the powerful demonstration of the people of peace and reconciliation, all the nations will be forced to accept the doctrine of Peace.

Love is illumination. Love is the cause of life. Hatred is conducive to death. Undoubtedly wise men prefer life to death, unity to discord, and will endeavor with heart and soul that these impenetrable dark clouds may vanish and the Sun of Reality may shine forth; this world may become another world; this mound of earth may be changed into a delectable paradise, the East and the West may embrace each other, the North and the South may clasp hands of true fellowship, so that the true, divine Love may become unveiled in the world of man. For to love man is to love God, and to be kind to the people is to serve God. Pray and exert yourselves with heart and soul so that you may become the means of creating love among the children of men. We hope that through your efforts religious, racial and political prejudices may pass away, and the tired world may receive peace and tranquillity.

You who have children know of a fact how beloved they are to you. Those who are bereaved of the meeting of their children because they are killed in fighting, are like unto you. Consider, what will be the mental agitation of a mother and a father when they look upon the body of their son steeped in blood! Will they have any more desire to live? Will they have any composure, any comfort? Those who are now at war in Tripoli are passing through agonies and their fathers and mothers are in a desperate mood.

God has created us to be loving and compassionate toward each other, and not draw the sword before each others' faces. We must adorn the gathering of love and peace, and not drill soldiers for the ranks of the army. We must organize courts of justice. God has given to us eyes so that we may look upon each other with the eyes of the Love of God. He has granted us hearts so that we may become attached to each other and not show enmity and rancour. Consider how God has been good to man! He has given him understanding, intelligence and sentiment so that he may exert these divine faculties in the path of love and not in the way of harm. We must supplicate God that He may confirm and assist us to become the embodiment of the perfections of man; not to extinguish the torch lighted by the Hand of Majesty; not to stop the downpouring of the Rain of Mercy; not to cut His green and verdant trees; not to prevent the descent of heavenly blessings, but to become confirmed in such wise as to adorn the realm of humanity, to illumine the East and the West, to create means of the interdependence of man, to destroy the basis of war and to become the cause of the affiliation of the hearts.

This is our hope! This is our utmost aspiration! We beg of God to assist us therein. His Highness BAHÁ'O'LLAH dawned from the horizon of

Persia and spread to all parts of the world the rays of the Most Great Guidance. He invited all to the Greatest Peace and gave advice to all, especially to Napoleon the Third, who was at that time Emperor of France. For fifty years He suffered everything in life so that by degrees the hearts became attracted to the Most Great Peace. Now, praise be to God, this light is continually spreading its benefits and ere long the Banner of the Most Great Peace shall become unfurled. We will exert ourselves day and night so that the world of man may become harmonized and the Sun of Truth and the Rays of Reality may enlighten the East and the West.

A GLIMPSE OF ABDUL-BAHA IN PARIS.

BY ALICE R. REEDE.

After a morning talk given by Abdul-Baha at his apartment No. 4 Ave. de Camoens on October 15, 1911, all those present were invited that Sunday afternoon to meet him at four o'clock at 22 rue Seeden Rollin pre Saint Gernais (Seine) outside the walls of Paris, where a real Bahai settlement work is carried on by Mons. V. Ponsonaille and his good wife. They are poor people. He is employed as a collector for one of the large department stores in Paris. Having received the Message, he felt his work for the Cause of God was among the very poor children, waifs and those who had no parents; so with his wife, some years ago settled his home here and by going without their noon day meal (which to the French means much) they could give it to these little ones. They started in an old car where they met together to read the Tablets and hear the Word of BAHÁ'Ó'LLAH. It was not long before many came and it grew so that the clergy of many sects desired to have it consolidated under them. Mons. Ponsonaille did not consider this the way to serve best and he declined all these offers. At last, they grew so very jealous that they, with the help of the priests, took the car from him. The Bahai friends in Paris offered to build a place for his work and Mons. Ponsonaille told them if they would furnish him the boards and nails that he would build it himself, which he did, and it was here that we went, and after three months spent going around Paris every day, I assure you I had never seen such a dirty, miserable quarter.

After leaving the train on the main street, we walked down to the end of a narrow lane or street without sidewalks, on which doors opened to places where soldiers and women were drinking and screaming, while from the small windows bedclothes were hanging out, and women and children could be seen. It was with joy we at last saw a familiar face and Mous. De Scott, the artist, pointed to the small gate through which we passed and by the discarded car into a small board cabin about 20x25 feet. At one end was a raised platform and desk of rough boards. I can only say as my eyes fell first upon The Greatest Name hanging in a frame from this desk and I saw the crowd of

miserably poor, dear little ones gathered there, and as my ears caught the music of their voices (for they were singing), tears filled my eyes and a great lump choked me. Then I looked and saw we were but a half dozen who had come as guests, and all, like myself, were deeply affected. It was Madam Ponsonaille, a woman with a strong, kind and most intelligent face, who evidently had taught the children to sing and who with her whole heart was leading and keeping time for them, for they had no instrument. After the song Mons. Ponsonaille read a Tablet sent by the Master, for he called Abdul-Baha "The Master," and it is quite evident that they all know him as the Master. Mons. Ponsonaille, who has a delicate, most refined face—that of a gentleman in its fullest sense—talked for a time; they sang again, and then all their little heads were turned towards the entrance and it was evident that their hearts were full of expectancy and they longed to see the One who had promised to come to visit them. The oldest of these children were not over fifteen—from that down to babies in the arms—all ages and kinds, clothed cleanly in clothes that had no fit, or were misfits rather.

At last there was a silence. Then all arose to their feet as Abdul-Baha quickly entered and walked up the narrow center passage to the front and stood. Mons. Dreyfus-Barney and Tammadon-ul-Molk took their places on the side. Mons. Dreyfus-Barney acted as interpreter. Abdul-Baha said: "I am very glad to be here with you. I am very glad to see you all here. I love you very much. I have been in many beautiful houses, but this is more beautiful to me than any of the others, for the spirit of the love of BAHÁ'O'LLAH is here. You are all receiving the teachings of God and learning how to act and live and some day you will be great and wise for having learned the truth. I have seen many beautiful rich children, but to me you are more beautiful, and I love you all (as Christ loved little children) here. Monsieur and Madam Ponsonaille are your spiritual teachers. They give you food and understanding eternal of God, while your parents are giving you your material food and care for your bodies. You must love these good friends." Turning to Monsieur and Madam Ponsonaille, he said: "This is a great work you are doing for the love of God in this great day, through the power of BAHÁ'O'LLAH. Your station is great. Your names will go down through all the ages. Kings and Queens have never been talked of and remembered as you will be. You are workers in the Kingdom of ABHA and I am very happy and love you very much." Then with his head upturned and the palms of his hands upturned together, as if to receive in them the pouring down of the Holy Spirit, he chanted a prayer and blessing, and coming down from the small elevation, on which he was standing, to where the children were, all crowded close around him, and laying his hands caressingly upon some of their heads and taking the hands of others with a loving smile to all, with difficulty he passed down the aisle to the door. Near me were some rough boys whom

STAR OF THE WEST

[Continuing the BAHAI NEWS]

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TABLET FROM ABDUL-BAHA.

HH IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS	MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21	11th.....	Mashehat (<i>Will</i>).....	Sept. 27
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9	12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 23	13th.....	Kudrat (<i>Power</i>).....	Nov. 4
4th.....	Azamat (<i>Grandeur</i>).....	May 17	14th.....	Kowl (<i>Speech</i>).....	Nov. 23
5th.....	Nur (<i>Light</i>).....	June 5	15th.....	Mass'ulk (<i>Questions</i>).....	Dec. 12
6th.....	Rahmat (<i>Mercy</i>).....	June 24	16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
7th.....	Kalamat (<i>Words</i>).....	July 13	17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
8th.....	Asma (<i>Names</i>).....	Aug. 1	18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20	Four intercalary days.		
10th.....	Elzzat (<i>Might</i>).....	Sept. 8	19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
				(<i>Month of fasting.</i>)	

Vol. II

Chicago (February 7, 1912) Mulk

No. 18

TO THE BAHAI ASSEMBLIES OF NORTH AMERICA, AND ALL FRIENDS IN
 THE CAUSE OF GOD,

GREETING:—

Bahai Temple Unity, by its Executive Board, announces and herewith calls the Fourth Annual Meeting of the Unity, to be held at the City of Chicago, Illinois, during the last six days of the Rizwan Feast—April 27th to May 2nd, inclusive, proximo, for conference and action upon the appointed reports, business and election of officers of the Unity.

We are assured that, God willing, this meeting will be blessed and inspired with the personal presence of the beloved Abdul-Baha Abbas, and that this will be the long-anticipated and memorable occasion of the consecration by this loving and faithful Center of the Covenant of the site of the first Mashrak-el-Azkar in the West.

This joyful consummation has been and will be made possible by the glad offerings of many men and women from all people and religions, civilizations and lands of the earth, who have been attracted to and unified in this object by the inspiring word and the unceasing service and the unbounded love of Abdul-Baha.

All friends in this Cause of God, who earnestly and sincerely seek, and will co-operate to promote a spiritual unity, concord and peace on earth, and to draw all men to the worship, in Spirit and in Truth, of the One God and Father of us all, are invited, without limitation or distinction, to unite with us in this universal object and occasion.

The established Bahai Assemblies in each city or local municipality of North America are, under our organization, entitled to, and are hereby notified to elect one representative and alternate, and the Bahai Assemblies in the Cities of New York (Borough of Manhattan), Chicago and Washington, will elect two representatives and alternates each, to serve for the term of one year. These representatives will constitute the delegates and representatives who will exercise the power of the Unity at this Annual Meeting, and will there elect its Officers and Executive Board of nine members, and constitute the working body of the Unity for the ensuing year.

In conjunction with this Unity of Representatives, the conference and co-operation of all friends everywhere, in the objects here stated, and service to the One and universal Cause of God, are welcome.

The several Bahai Assemblies are urged to hold their election of representatives early and to report their election promptly, and also to advise, after canvass of their several localities, the number of friends who may be expected to attend this memorable meeting, that adequate preparation may be made for assembly and lodging accommodations. Address Bernard M. Jacobsen, Secretary, 5338 Kenmore Avenue, Chicago, Ill.

Communications should be received on or before April 12, 1912.

Announcements will be sent to the several Assemblies and will appear in the columns of THE STAR OF THE WEST, advising representatives and visiting friends of the details of place, time and program of the several sessions of the meeting.

Executive Board Bahai Temple Unity,

Bernard M. Jacobsen, Secretary.

Albert H. Hall, President.

ANNOUNCEMENT:

The main plot of land, 610x700 feet, upon which the Temple of the Mashrak-el-Azkar group is to stand, cost \$34,500, and interest at 6 per cent. The splendid efforts the friends have put forth have caused this interest to be paid to date, and \$24,500 to be paid upon the principal. There now remains the mortgage of \$10,000. If this could be paid before the expected arrival of Abdul-Baha at the next convention to be held in Chicago, April 27th-May 2nd (inclusive), we would better show that we have really anticipated his arrival, and perhaps he himself might lay the corner stone.

We believe there are several thousand Bahais in the United States. If two thousand were to send five dollars each by April 1st, this mortgage could be wholly wiped out and the way prepared for actual building operations. It

may be that some of the friends could send more, for even five dollars might cause hardship to some—but if every soul would send some offering—in proportion as God has prospered him (the widow's mite was the richest offering in the Temple), we believe this mortgage could be cancelled and His arrival would not find us asleep and our lamps without oil.

Executive Board.

VISIT OF REV. R. J. CAMPBELL TO AMERICA.

A cablegram from Abdul-Baha, requesting the Bahais of America to show every courtesy to the Rev. R. J. Campbell, of The City Temple, London, while touring America, was responded to most heartily by the friends from the Atlantic to the Pacific, who made every effort to hear and greet him.

We pray that Mr. Campbell may go on preaching the gospel of the Christ Spirit, so well illustrated in his sermon delivered in the First Congregational Church at Pasadena, California—the western terminus of his trip. We are indebted to Mrs. Henrietta C. Wagner, of that city, for the extracts presented herewith. It was delivered Sunday morning, January 7th. He took for his text Deuteronomy 32:11, 12: “As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord did lead him, and there was no strange god with him.”

“You remember, of course, that an eagle's nest is usually built on some ledge of rock high up among wild mountain crags, inaccessible—or all but inaccessible—either from above or below, except by the strong wing of these denizens of the upper air.

“The growing youngster cannot get away, nor does it want to get away. He is quite content to sit where he is and be fed. He has no ambition to soar upwards toward the sun or swoop down from its dizzy eminence into the dark valleys that lie so far beneath his feet.

“So what does the mother do? She knows her offspring ought not to stay there forever. It would be no kindness to let him do so.

“The first thing she does, therefore, is to tear up the nest. This alone is an uncomfortable proceeding, for the youngster who has hitherto occupied it.

“That is the first illusion in the elaborate metaphor which constitutes my text—‘As an eagle stirreth up her nest.’ You see now why she stirs it up—breaks it up, in fact. It is because its further tenancy would be a hindrance, an ignoble limitation, to the expanding life she has reared in it.

“What comes next? She does her best to show her young one what wings are for. She flies around him, hovers above him, circles ‘round and ‘round, before his eyes, in order to tempt him if possible to essay his own powers and quit the needless security of that little hole in the cliff that has hitherto constituted his world.

“But he will not move; he is frightened. He feels utterly wretched without that dirty old nest that he calls home—so he just holds on tight and sticks where he is.

“That is what is indicated in the text in the words, ‘she fluttereth over her young.’ But she soon gets tired of this. She finds it is of no use, for the fledgling will not stir.

“So she deliberately drops down beside him and pushes him off his support. Away he goes tumbling headlong into the awful void, shrieking and yelling and flapping the little wings he has never tried to use before.

“Nor are they much use to him now. He would be smashed to pieces for certain, but the mother has calculated quite well what to do.

"She spreads her wings at the moment of his fall, swoops down underneath him, catches him on her opened pinions and bears him up again to the spot he has left—or some other—and gives him time to recover his nerve before the next descent.

"*'She spreadeth abroad her wings, taketh them, beareth them on her wings.'* Before long the young eaglet, growing bolder and stronger every day, knows enough to trust to his own and he does it.

"Henceforth the whole glorious world is open to him—not merely a square yard of rock—and he is equally at home in every part of it.

"The unknown Old Testament poet, who gave us this fine piece of description which we have been considering, was evidently well acquainted with the habits of the feathered creation, and had often watched this thrilling performance going on among those birds of prey which we not unfitly term the 'monarchs of the air.'"

He applied this, first, to the Children of Israel, who were indeed a chosen people, but not chosen in the sense that they came to regard themselves. They believed themselves to be the recipients of God's bounty and mercy to the exclusion of all other peoples. They were His people and all others were outside. As a matter of fact they were chosen to be the nest of the coming Christ and His heralds to all nations. What a glorious panorama unfolds itself before our eyes as we contemplate what they might have been if they had accepted His Message and given it to the world! Again, Israel insisted that Jerusalem was the Holy City and on Mount Zion alone, and in no other place, was God to be worshiped. The words of Jesus on this point were spoken to the woman of Samaria (St. John 4:21-24): "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. * * * But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth."

So God tore up the nest and scattered the young, but the time has come when He "taketh them, beareth them on His wings."

He then applied the text to the individual, in the following words:

"And to what a felicitous use he puts it! He compares the whole process to God's care of His children; particularly, of course, the children of Israel. Israel had had no easy time.

"You are like young eaglets fluttering their wings without dreaming of the heights and depths to which these wings will presently carry them. There is something greater in every Christ-like deed than its immediate object is worth. You instinctively acknowledge this and affirm it when you pay your tribute of honor and reverence to the strong man who stands aside when some ship is going down in order that some invalid woman may take his place in the lifeboat. From the merely utilitarian point of view it would be better to save the man, for he could be of more use in the world than the apparently helpless individual for whom he sacrifices his life. But somehow that is not how you measure the deed. You feel there is something deeper in it, something grander than the immediate occasion thereof.

"But our danger is that we lose sight of this. We trust material things as ends in themselves; we become conformed to this world; we battle hard for our ledge and our nest; full of dread lest the support should be taken from us.

"And then what does God do? He shatters your little bit of false security and flings you out upon the void.

"Before He does that, He flutters over you—that is, He presents your own spiritual possibilities to you in various forms.

"In the end He compels you to abandon your poor, narrow outlook and trust yourself to the ampler range of divine opportunity.

"Again and again you seem to be falling straight to destruction, your spiritual reserves are not strong enough to save you, your wings of faith are not strong enough to bear you up!

"But just when everything seems lost you find the broad pinions of God outspread beneath you and you are being borne heavenward again.

"You have even been the subject of some of God's mighty deliverances without realizing it.

"You have seen destruction rushing upon you, but—you know not how—it never reached you. It never hurt you. The very thing you have dreaded in sorrow has somehow turned out to be harmless.

"The wings of God have intervened and saved you from its menace. Will you not look at life with wiser eyes and see what it is that has so often come between you and impending evil?

"See who it is that has been teaching you the franchise of the soul. Rise, child of the highest, rise and soar! Eternity is before you."

A GLIMPSE OF ABDUL-BAHA IN PARIS.

(CONTINUED FROM PAGE SEVEN)

I was often obliged to quiet before Abdul-Baha entered the hall. But after he came they never moved nor spoke and when he passed out they fell over each other in their great desire to have him take their hands.

Outside the door stood Mons. Ponsonaille, and Abdul-Baha, putting his hand inside his gown, took out many gold pieces and gave to him as he bade him good-bye. He walked down the street toward the carriage so quickly that our little party was at least twenty feet behind. Oh! what a sight. In every doorway and window were people—and such people! A very poor man held the carriage door open as Abdul-Baha entered with his little party, Mons. and Madam Dreyfus-Barney and Tammadon-ul-Molk. The crowd were fighting and calling names but a gendarme and Mons. De Scott protected us as we passed on safely.

So ended a never-to-be-forgotten day, having seen Abdul-Baha among the children of the poor of the streets of Paris and I thought again of the light I saw twice on Fridays in Acca and wondered if they were missing him and longing for his return and loving help. The thought comes to me now of what the world's poverty will be after his departure and to us who have been fed from his hand on the Bread of Life.

MISS LILLIAN KAPPES ARRIVES IN PERSIA.

(CONTINUED FROM PAGE TWO)

meet and travel forward with us into Persia. After a few days there, we were delighted to meet Dr. Arastou Hakim, the brother of Lotfullah who started toward America with Ghodsia and who is now in London, Chua Ahmadoff and Hussein Ahmadoff, both of Tiflis, whom we had met in Thonon and who wished to join us. Chua Ahmadoff knew Russian as well as Persian and Turkish, so our travel was much facilitated and his kindness unremitting until our arrival in Baku. There we were entertained in the Bahai Hospice and met, during our two days' stay, hundreds of dear brothers coming and going all day.

Again in Resht and Khazvin, we were met and entertained and on our arrival here the excitement was great indeed. After the first week of almost incessant calling or meeting of friends at special gatherings, I began my work in the main boys'

school and took charge of the girls' school. By now the girls' school enrollment has reached about 150, and I am there from morning until about 4 p. m., excepting an hour or more just before noon that I give the highest class in the boys' school. The boys have had several years of English, so my work there is easier, but the girls' school was only started last spring and of the three classes of girls I teach only the highest has had instruction in English. But all are eager to learn—only we need more teachers from America. The native teachers here are lovely women but have never been educated themselves, except the directress who learned or studied fifteen years ago in the mission school here. So the work is seriously handicapped and my hands are full, indeed. But during the three months, or, rather, ten weeks, I have been here, we are slowly evolving into some show of system. Infinite patience is necessary. We have had endless beautiful gatherings among the believers. I keep saying how happy I am to be a woman, for I can meet freely both the men and women. So far have been in about fifty different homes, both Bahai and Mohammedan, and not only are Fridays and Sundays thus taken up, but sometimes every afternoon after school.

You cannot imagine how beloved Dr. Moody and Dr. Clock are. Dr. Clock had not been very well, but is now regaining her old strength. Miss Stewart has not yet arrived at a point, or, rather, conditions are not yet ready for work exclusively among the Bahais, but she has had two long cases of illness, one English and the other American, to nurse. Just now she herself is nearly recovered from a light attack of typhoid.

We are all rejoicing at the near prospect of Abdul-Baha's visit to America and hope he will also come to Persia. We are not at all worried about the crisis here and feel that all will be well with Persia, for He has said it. Please inform all the dear friends of these contents and give to all our hearty, loving Bahai greetings.

Always yours in His service,

LILLIAN KAPPES.

OUR PERSIAN SECTION:

(1) Editor's explanation and apology for delay in issuing Persian sections of STAR OF THE WEST, and details of his trip to France; (2) photograph of Abdul-Baha; (3) recent Tablet to the American Bahais; (4) approaching visit of Abdul-Baha to America and his acceptance of invitations to speak in churches and other organizations; (5) photograph of Kenosha, Wis., Board of Consultation; (6) the Universal Races Congress and Abdul-Baha's Tablet to it; (7) effect of his visit to Europe and announcement of publication of his addresses in book form; (8) Abdul-Baha's address before L' Alliance Spiritualiste in Paris; (9) address on "The Spiritual and Material Worlds"; (10) discourse on the future unity of Persia and England; (11) Tablet pertaining to the spread of the Cause in England; (12) photograph of the Baltimore Bahais; (13) discourse on the subject of the Aryan Race, and that the English and Persian peoples are from the same origin; (14) Abdul-Baha's farewell address to England and the nine principles of the Bahai Dispensation; (15) discourse on the future promotion of the Cause in France; (16) address on the subject of the "Return of the Manifestations of God" being like unto the return of the seasons of the year and the dawn of the sun from different points on the horizon; (17) address on "Words and Deeds."

Miss Beatrice E. Lane, who translated the Bahai Message into Japanese, and among whom it has been well received, was married to Mr. Daisetz T. Suzuki, of Tokio, on December 12, 1911. The marriage took place at the United States Consulate, Yokohama, Japan. She is the daughter of Mrs. Emma E. Hahn, of New York City and Stamford, Conn.

موسوی بشری سخی توجیه کردند و لکن انانان که پرستش نقطه نامی جمع آنها در عالم قول می ماند عملی در میان نیست هر کسی
 موسوی بنمودند و از سر حقیقت غافل چون آن کوکب
 نورانی از نقطه موسوی بطبع موسوی انتقال نمود محروم از نور
 آفتاب شدند و در آن نقطه موسوی محروم ماندند
 و همچنین عیسویانی که پرستش نقطه عیسوی بنمودند چون
 حقیقت در نقطه محمدی انتقال نمود محروم ماندند و نفوس
 متعلقه که مفتون آفتاب بودند در حقیقت را در افق
 محمدی گم کردند و چون آن کوکب لامع باقی
 نقطه اولی انتقال نمود اهل حقیقت پرستش آفتاب
 نمودند محروم گشتند و چون خیر اعظم از مطلع بهاء الله در نهایت
 حرارت و اشراق پر نور آفاق انداخت نفوس جاهله
 اهل بیان که محروم ترین طوائف بودند در نقطه نقطه اولی ماندند و از
 فیض ابدی بهاء الله محروم گشتند و باو هم درجه شنبه و خط
 کتاب از دواضی کتاب محروم گشتند و حال آنکه نقطه اولی
 بصریح عبارت میفرماید که بخواب و ما نزل فی الکتاب
 و حروف حی و و احد بیان که نفس مبارک نور ذم است
 در یوم ظهور مبارک و تحجب نشود و این تا کی است که بر ما
 باد و در ایام شمس تحجب مانند این قوم تحجب ترین
 طوائف عالمند زیرا در هیچ دور و دوری چنین نقصی در حق
 الهیه نبود حال بیانیه را بهانه نگذرات بی غرضه که مانند
 حجر و در افرین است از سر حقیقت محروم ماندند و در ظلمت
 اقامت مستغرقند قیام و کفایم و احسن تعلیم حال شما باید در
 هر دم بگویند که تا کی که محروم از فیض نقطه محمدی بنشینید در این سر
 حقیقت را میجوئید از هر نقطه طلوع کند پرستش آفتاب کنید
 از هر مطلعی اشراق نماید در هر بدایت مستغرقید و نور غیبت
 جبری متور دیده بینا دارید و گوش شنوا دست فیض از محبت
 جبری

خطاب مبارک در پاریس

جمع عالم از حقیقت اقول کاملند جمیع ذکر کنند که حق خدای جمیع
 مگویند صدق مقبول است و گذشتند و نام این حقیقت
 عالم انانی است و حیات زلت عالم انانی دلهارا محروم
 کردن خوب است نه دلهارا را شکستن هر بانی نفوس است
 بغض و عداوت عدل خوب است نظم و ضبط خوب است
 نه صفت و ذاتیت حسن اخلاق خوب است نه سوء اخلاق
 نور مقبول است نه ظلمت عاقبت انانیت است نه جهل که
 خوش است نه بخل توجیه خود را خوب است نه غفلت از حق
 بدایت خوش است نه ضدانیت و اشراق ذرکت

جمع آنها در عالم قول می ماند عملی در میان نیست هر کسی
 بهوا و نفس خود مشغول است هر کس در فکر منفعت خود
 ولو مشغول است دیگران در آن باشد هر کس در فکر ثروت
 خود است نه دیگران هر کس در فکر راحت و آسایش
 خودش است در سایرین نهایت آرزوی ناس
 این است و سگشتن بر اینها و انانی دلی بهائیان نباید
 چنین باشند بهائیان باید متذکر باشند باید عیادت
 بیش از خودشان باشد بغل جهت عالمیات
 باشند و قول بفرموده در اعمال خودشان اثبات
 صداقت کنند اثبات اثبات کنند فضایل عالم انانی
 آشکار کنند نورانیت آسمانی را در هیچ کس اعمالتان زیاد
 بر آید که من بهائی هستم تا بسبب ترقی عالم انانی شوند که
 انان با اعمال بهائی قیام در رفتار کنند هیچ قول لازم ندارد اعمال
 است که چهار خرافاتی را اعمال است که این بدست
 را از روی کرده اعمال است که این صنایع را آشکار کرده اعمال
 است که انجیفات را ظاهر کرده اعمال است که عالم را
 را باندیده بر سرانند اگر چنانچه اعمال نبود اقوال بود اما فکر
 بود این بدقتی مادی حاصل شود پس این قیام است
 دل بکنه که روحانیت به نظایر آیات است اعمال ایل
 ملکوت است بحیات قلوب بشود نه اقوال اعمال خیر
 سبب مرتز و جدا ان میشود فضایل انانی سبب
 نورانیت بشود پس شما باید شب و روز تفریح و لذت
 بکنید و بخوانند دعا کنند و از خدا بخواهند که موقوف
 با اعمال شوید توجیه بخوانید مناجات کنید نماز کنید
 بگوئید بلکه عمل خیری از شما ظاهر شود هر فقیر را سبب
 غنا شوید هر فاقه را دستگیر گردید هر مجرّم را
 را سبب سرور شوید هر بیمار را سبب حجت گردید
 هر خائف را سبب امنیت شوید هر بیچاره را سبب

چاه گردید هر غری را سبب و پناه باشید هر
 بیسر دانی را مأوی و منزل باشید این
 صفت بهائی اگر بآن موقوف شویم بهائی هستیم اگر
 موقوف نشویم خدا نکرده بهائی نیستیم مرحبا

فی بحار نور فردا تنگست و تبیین الی ملکوت محمدانیکست
 و متفرعین الی آفاق الطائفست رب ان هو الله عباد
 و الله قد جمعت فی هذا الخلق الروحانی تبیین الی ملکوت
 شقیقین زارحینک منجبین بنور معرفتک شمعین
 کالجور باریاج موبینک متذللین الی ملکوت رحمانیک
 رب ایدهم بشید العتوی و انزل علیهم الرحمة من سماء
 و اجعلهم انبات تو حیدرک و درایت تقدیرک بین الوری
 و نرجا کدر مع نور العرفان ساطع بانوار الهدی بین
 اهل الوفاء انک انت الکریم انک انت الرحیم
 و انک انت العزیز العزیز العزیز

خطابه مبارک در بارایس

آفتاب جهاناب آسمان را طلوع و غروب و از این جهت
 ربیع و خریف و فصل تابستان و زمستان این دور
 در عالم است و از نورانی ذات عالم وجود تغییر ندارد و تبیین
 بخوبید چون موسوم آید آفتاب فیض جدیدی نماید
 حرارت و شعاع بتاید ابریشمان ببارد و نسیم جان
 پدید آید و برگردد و چون بخند نسیم بهار شکوفا گردد
 و دشت و کمره گلشن و گلزار شود اعتدال ربیعی
 جلوه نماید جهان روح تانم یابد و شرعید بر پا گردد و هم
 چنین شمس حقیقت را طلوع و غروب و در عالم جان و وجدان
 را موسوم ربیع و خریف چون اشراق فرماید انوار بتاید
 و جیات بخشد نسیم گلشن عنایت بوزد و ابر رحمت
 ببارد و جیات جدید بدید و حشر مدیج برانماید و جیات
 کبری گردد طاهر عظمی رخ بگشاید حقیقت کائنات
 بحرکت آید و در نفوس و در و اوج و عقول حصول
 پذیرد جهان جهان دیگر گردد و عالم ان فی ان فیض جلیل
 اگر نصیب وافر یابد و بعد از این بهار روحانی موسوم
 صیف آید و اشجار بر سر در دانه طریق گردد یعنی جبه
 عالم ان فی ثمر آید و بغضایل ناخته ای مزین شود بعد
 موسوم خریف و روحانی آید موسوم ربیع الهی نماید
 و آثار بهار ربانی در بزرگوال نهد کمال دست رحمانی نقصان
 یابد و علویت عالم ان فی مبتل گردد موسوم
 زمستان آید شدت برودت اساطیر کند محمود جهان

کند غفت و هدایت خیره بر آرد از عالم جان و وجدان
 از نفس جهان محروم گردد و طب مشموم منقطع شود
 دور منقطع گردد و دوباره هیچ نورانی از افق طبیعت
 کبری بدید و شمس حقیقت از افق اعتدال بتاید
 و شر و فراق بر گردد و تیر افق جهان اشراق نماید که جوی
 کائنات فیض ابدی یابد و انوار موهبت کبری
 شرق و غرب را روشن نماید و جهان دل و جات
 روحیه رضوان گردد و فضایل عالم ان فی در قطب
 افق خیزد و علم هدایت کبری در اوج اعلی موج
 زند لهذا اوقتی شمس حقیقت از افق موسوم
 اشراق کرد و فیض ناخته ای بخشد بعد از آن نقطه
 غروب نمود از افق عیسوی اشراق کرد و بنیضات
 ابدیه جهان را ستابان نمود و نفوس روح القدس در جسد
 اسکان دید و جیات ابدیه بخشد پس از آن طلوع
 محمدی اشراق نمود و عالم انکار را منور فرمود ظلمت پیدلا
 بر انداخت عدل و انصاف خیره بر افراخت و شمس
 از اوسط نقطه اولی طلوع کرد و عالم وجود را بر لایت
 کبری زند نمود انوار هدایت مبذول داشت و در عالم
 حقیقت آشکار کرد حال نیز اعظم کوکب عالم اعلی
 از افق موهبت کبری حضرت بهاء الله هزار لایت اشراق
 بر افق فرود حشر جدید رخ نمود و شریع انشای
 شرق متور گردید و انوار آفتاب در غربت شش بهار
 الهی در نهایت عظمت جهان فائز اسطر فیضات ناخته ای
 نمود و حرکتی فوق العاده در عالم عقول و نفوس حصول
 یافت وحدت عالم ان فی علم بر افراخت و شمس حقیقت
 و تحت در قطب افق سایه افکند بدایع و آثار
 و حقایق و اسرار کائنات در این قرن بر صد قرن افزود
 و جهان جلیق نمود که عقول اولی الالباب جریان گردید و عالم
 نفوسی که اهل حقیقت بودند و پرستش آفتاب نمودند
 و عاشق انوار بودند و طریقه شمس را در افق موسوم
 شمس ابد نمودند استفاضه از فیوضات الهیه
 کردند و چون قیر حقیقت انتقال یافت عیسوی کرد
 مشایخ آفتاب را در آن نقطه حقیقت نمودند و از اوسط

انداخت بهائیان را نهایت آرزو اجراء این تعالیم است
و بجان و دل میکوشند که جان خویش را فدای این مقصد
کنند تا نور آسمانی آفاق انسانی را روشن نمایند
بی نهایت مسرورم که در این محفل محترم باشما گفتگو نمایم و تا
رجاء دارم که این احسان و وجدانی من در ز شما مقبول
گردد و در حق شما دعا نمایم که با عظم مواهب عالم انسانی
موفق و مؤید گردید

خطاب مبارک در پاریس بعد از مراجعت از لندن
شب شنبه ۱۴ شوال ۱۳۲۹ مطابق ۱۴ اکتوبر ۱۹۱۱

این دفعه دردم است که در مجمع اقبای پاریس آمدیم
الحمد لله می بینم که رویهای اقبای الهی روشن است
و کوششهاست و دلالت بر محبت الهی است
از این جهت قلب من مسرور است که الحمد لله در چنین شهر
و چنین مجلسی بر محبت الهی جمع شده ایم فی المحفل پاریس
در نهایت نهایت ترقی نموده است و در جمع شدن
باید به نجات و فلاح یافته بمنور راه رسیده است که مانند انوار
صورت ناقصی مدیون در آن مراسم است حیف بود که
این انکه از بر تو آفتاب حقیقی محروم ماند الحمد لله بر اوست
حقیقت بر این آینه افتاد بلوری است در نهایت صفا
حیف بود که در کمال محبت در آن مشعل شود گمشد
در نهایت طراوت حیف بود که در درخت است اطراف
محروم ماند حال الحمد لله بر ملکوت بر او مبارک امید دارم
که در نهایت طراوت و لطافت آید شمع محبت آید
این بلور چنان افروخته شود که شعاعش با طواف برسد
غریب ملاحظه خواهد کرد که از انوار بهاء الله غرب شرق
میشود ابرجت پروردگار مبارک جمع قلوب سبز محترم
میشود برات الهیه جمع قلوب اجرام می آید و چون
یکتفای روحانیست بلند الحمد لله بارقه روح الهی میدید این ملک
شمال انسانی بود که در نهایت جمال باشد لکن روح نداشته
باشد الحمد لله روح الهی در او میدید شد در دوز در ترقی
خواهد کرد روزی خواهد آمد که از جمیع این هموار این قاره این
دوره اندازد یا بهاء الهی بلند شود حال تظفر آن است
آفتاب تان میدید شد لکن بعد از این صبح طلوع است

انوقت جمیع آفاق روشن میشود پاریس
چون مرکز بزرگی است من در گویم این است که مرکز
استواریت حمایت شود جمیع بلاد فرشت نور پاریس روشن
شود همیشه از ابتدا تا بحال چنین واقع شده که نور الهی از
شرق با غروب نایب لکن در غرب استعاش بیشتر بوده
از حضرت مسیح در جفاده از شرق طالع شد پرتو نور پسند
بر غرب انداخت لکن نور ملکوت در غرب مستعد است
بیشتر بود حال نهم اسیرم چنان است که انوار بهاء الهیه
در غرب در نهایت جلو ظاهر شود و هر یک از شما مثل
شمعی روشن شوید و مانند ستاره درخشان گردید
و هر یک از شما مثل نجر بر شوی شوید مواهب ملکوت
بهاء الله عظیم است بحر رحمت پروردگار پر موج است
الطاف الهی بی پایان است شرق و غرب را احاطه کرد
شما نظر با استعداد خود کنید اعتماد بر ملکوت الهی نماید
از ملکوت الهی ذره را آفتاب میکند قطره را دریا نمایند
ضعیف را قوی میکند جاہل را دانایانید کور را بینا
لنگ را گویایانید کر را شاد میکند این فیوضات
ملکوت الهی است لهذا شما اعتماد بر ملکوت الهی
داشته باشید بر لایت خود نظر نکنید از قبل ملاحظه
نمائید حضرت بطرس شخصی بود باسی گیر همین قسم
تو این یکی بخار بود دیگری جبار اینها بغیض الهی
بعایت حضرت مسیح بر سر سلطنت ابدی نشسته
حیات ابدی یافتند از ملکوت الهی در حقیقت پذیرفتند
لا یتانی یافتند نظر با استعداد خودشان نگذاشتند
مجدد تری بود اهل چون مشمول بالطف الهی شد
مریم مجدثه شد و اما انکار از ان فی عزت ابدیه میگردد
خداوند فضلش بسیار است غایتش بسیار است
خداوند قدرش بزرگ است انچه انکه با نهایت بزرگ
می باشد از غایتش کم نمیشود لهذا شما باید همه
بغایب الهی مطمئن باشید
اللهم یا ربی در جانی معنی دستان است ملکوت بنفصک
الذی احاطه الموجودات و در جنتک التي سبق الملكوت
ان تنزل عین فی عنقه القیمة انوار جزیل مواهب
و احسن یا الهی مشمولین بلطفات عین رحمتیک و خیرین

ای جمیع محترم گشت را از نوم ذاتی سوختن است و قوه قریه را از نوم ذاتی افروختن آفتاب را از نوم ذاتی درخشیدن و خاک را از نوم ذاتی فرو رویدن در نوم ذاتی انفکاک جانها نه چون تغیر و تبدل و تحول و انتقال از محالی بحالی از لوازم ذاتیه امکان است یعنی تاج فصل بر سج صیف و حر و شتاء و تبدل روز و شب از نوم ذاتیه عالم ارض است پس بر بهار و ریح و خریف و زمی و صیفی را شتائی در عقب و بر در زمی را شبی و بر صیف را شبی و فتنه ظلمت و انوار و قال و سراسر می نمود و ایجاد حکمران بود و تا یکی احاطه نمود بود حضرت بهاء الله مانند کوب آفاق از شرق ابرار طالع شد انوار هدایت گری در شید و نورانیت آسمانه بخشید و تعالیم بدیعی تألیس فرمود و فضائل عالم انسانی تألیس کرد و موهضات آسمانی ظاهر فرمود و قوه روحانیه همدی را ساخت و این اساس را در عالم وجود ترسیم فرمود

اولاً حق تعالی را جمیع ملل بتعالیدی عامیاد نشست بشود اند و از این جهت باید که در نهانیت اختلاف و غایب نماند و جدا نشد آنا خود حقیقت کائنات این ظلمات است و تب و جدت اعتقاد زیرا حقیقت نقد قبول نکند

ثانیاً وحدت عالم انسانی یعنی جمیع بشر یک شمول الهی جلیل اکبرند بنو گان یک خداوندند و پرورد حضرت برین رحمت شامل کل است و تاج انسانی زینت بر سر همه آنها باید جمیع طوائف و ملل خود را برابر گردانند و مشاجره و دشکوفه و شجره واحد شمرند زیرا جمیع سلاسل حضرت آریهند و شالی یک صدف نهایت اتمیت که حق بیخود و جدا لازم تا در حشند در روشن کردند

ثالثاً آنکه دین اساس الفت و محبت است و بنیان ارتباط و وحدت دین اگر بلب عداوت گردد الفت بخشیده بلکه مورد کلفت گردد عدم دین به از وجود آن است و خود از دین مرتج بران

رابعاً دین دجل و نودام است از یکدیگر انفکاک نماید از

که از برای انسان دو بال است که بان پرواز نماید جناح واحد کفایت نکند هر دین که از غل عاری است عبارت از تعالید است و مجاز است که حقیقت آنها تعلیم از ذرائع دین است

خامساً آنکه تعصب دینی و تعصب جنسی و تعصب وطنی و تعصب سیاسی و آدم بیان آنرا بیانی است حقیقت این الهی واحد است زیرا حقیقت یکی است نقد قبول نکند و هیچ انبیاء در نهانیت ایجاد و ثبت حکم آفتاب داد در هر کوسه در نقطه طلوع نماید لهذا هر سلفی اخبار از خلف فرمود و بر خلق تقدیر سلف کرد

سادساً سادات بین بزرگ است و اخوت عامه عدل چنین انتقام نماید که حقوق نوع انسانی جمیع محفوظ و مصون نماید و حقوق عمومی یکسان باشد و این از لوازم ذاتیه محبت اجتماعی است

سابعاً تبدیل معیشت نوع بزرگ است تا جمیع از احتیاج نجات یابند هر کس بقدر امکان و اقتضا در نهان مکان راحت یابد هم چنانکه ایرغریز است در لغت مستوفی فقیر نیز رزق یومی داشته باشد در لذت بگری نماند و از شدت جوع از عالم نبات محروم نگردد

ثامناً صلح اکبر است باید جمیع ملل و دول در صلح و محبت اکبر راحت و آسایش یابند یعنی از جمیع دول و ملل با انتخاب عمومی محکم اکبری تألیس شود و اختلاف و نزاع دول و ملل در آن محکم اکبری فیصل یابد تا هیچ جنگ نماند

تاسماً استفاده از فیوضات روح القدس است تا مدیته روحانیه تألیس شود و هر مدیته مادیته نهانیت نکند و سبب سعادت انسان شود زیرا این مادیته مانند جسم است و مدیته لایحه مانند روح جسم بی روح زنده نگردد

این بند از تعالیم بهاء الله است در تألیس و ترسیم نهانیت مشقت و بلا یا تحمل نمود همیشه سجون و غلب بود در نهانیت تعجب ولی در زندان این احوال رفیع را بنیان نهاد و در تاریکی سجن باین نور بر تو براف



جمعی از نفوس محترمه بهائیان شهر بالتیمور

خطاب مبارک در لندن در منزل سس کراپر جمعه ۱۴ رمضان ۱۳۲۹

الحمد لله جلوس در نهایت لطافت و کمال تشکیل شده قلوب
در نهایت نورانیّت و متوجه ملکوت الهی است امید
دارم که آنچه مقصود کتب و رسائل است در میان شما
پیدا شود مظاهر الهی اول معلّین و مردودین حقیقت
چون عالم تاریک و ظلمانی گردد و قفّت پیدا شود خدا
یکت نفیر الهی را میفرستد
حضرت موسی آمد در وقتیکه سفر تاریک بود و جهل و نادانی
احاطه نمود بود نفوس در غمی در چشم تو خورش بود و غم
موسی معتم الهی بود تعلیم آیات ربّانی کرد تا غم را ببرد
راز بیت نمود از جهل و ذلت نجات داد و غم را ببرد
عروج عزّت رسانید در علوم و فنون ماهر گرد و غم را ببرد
از برای انان بقیا نمود خزانة عالم انانی میانها
فتر کرد بعد کم کم ان آثار الهی محو شد و هواد هموس
شیطانی غلبه نمود ظلمت عالم را احاطه کرد
بعد و با صوت احدیت بلند شد شمس حقیقت
درخشید نقّات روح القدس مید ابر رحمت

بارید انوار هدایت عالم را روشن کرد عالم یکت
لباس جدیدی پوشید خلق خلق جدید گردید وحدت
بشر اعلام شد این عالم بهشت برین گردید قبال مختلف
و شعوب متنوع متحد شدند ... بعد از این
مردم این نوامیس الهی را از آموش کردند این مصالح
ربّانی از صفحه قلوب محو شد تعلیم حقیقی نمائند ظلمت
غفّت و نادانی احاطه نمود
حال حضرت بهار الله آمد دان اساس اصلی را تجدید کرد
ان تعلیم الهی زمان سیح را دکان فضائل عالم را بست
از دوبات ظاهر کرد نشسته گان را بر آب نمود و غافل
را بهوشیار محرومان را محرم اسرار نمود و وحدت
عالم انان را اعلام مساوات بشر را نشر داد
پس شما جیغ باید بجان و دل بکشید و در ریاض
جمع بشر بحیث زندگی کنید تا اتحاد کلی حاصل شود
نقصات جا ملان نمائند و جمیع متحد گردند
والسلام

ریاست است قومی را نهایت آرزو شهرت است الحمد لله
 آرزوی مراضی الهی و وحدت الهی است اینجا که الله جل
 شد ایم مقصود اتحاد عالم الهی و نور الهی را شریکیم قلوب
 ان نیز اجزای یکیم لهذا شکر میکنیم خدا را که ما را وحدت
 عظیم امر خود موفی کرد و در حق همه شما دعا میکنم که شما را بجهت
 شکر آسمانی باشد علم وحدت آسمانی بلند کنید و شوق
 و غریب را در روشن نماید و قلوب را ملو از محبت الهی
 این است نهایت آرزوی من و از خدا بخوانید و یقین است
 که شما هم همین را میخواهید من خیلی از شما را می شناسم و از دست
 و دولت انگلیس را می شناسم باید خدا را شکر کنید که
 آرزوید غنید از خدا در شرق چه بنگاه است و فقه کسی
 بیاید اینجا چه قدر را می است خدا شما را حفظ کند

۱۳۲۹ رمضان

خطابه مبارک در منزل سس که بر پنجشنبه
 خوش آمدید خوش آمدید امامی ایران بسیار
 میروند از اینکه من کدام اینجا این آمدن من اینجا است
 الفت بین ایران و انگلیس است ارتباط تمامه حاصل
 میشود نتیجه بدیهه میرسد که برودی از افراد ایران جان
 خود را برای انگلیس فدا میکنند همین طور انگلیس خود را
 برای ایران فدا نماید لهذا نهایت سرور را در این معنی
 چگونه بیان کنم بهجت نتایج آن من را می هستم من از خدا
 بخوانم که این دولت را مانند دولت برادر کند ارتباط بدیهه
 رسد که بعدی باشد از اصل ملت ایران و انگلیس
 یکی بودند از قبیل ایران بودند در سواحل نهر ...

بودند بایران آمدند ایران را پر کردند بعد نفوس زیاد
 شد از اینجا بقیعانه رفتند در اینجا زیاد شدند
 بار و با هجرت کردند املت انگلیس در ایران هر دو دولت
 لهذا در زبان انگلیسی بسیار الفاظ ایرانی است و این
 دولت دارد که هر دو یکی بوده اند تا اینکه خدا خالد است
 فراهم آوردن است که این دو حکومت اصلی جموع گشتند
 و یقین است که خدا پر شد حضرت باب هفتم
 سال پیش در شیراز ظاهر شد دلش رست از ظهور
 مملکت داد و جان خودش را در سبیل الهی فدا کرد

بروح است روح بحکم زند نیست جسم روح زنده است
 قطع کند جسم قدر تا نفس پیدا کنیم روح بر غفلت و وقت
 خود باقی نماند شد است آن که قطع شود روح
 و سلطنت خود باقی است چشم اگر شود روح بر بیعت
 برقرار اما اگر فیوضات روح از جسم منقطع شود فوراً جسد
 معدوم است پس ثابت شد که آن روح
 آن است روح در جسد این روح فیهی از فیوضات
 الهی است اثراتی از نفس حقیقت است دل این
 روح آنانی که توفیق نبغات روح القدس شود آنوقت
 روح حقیقی گردد و نبغات روح القدس تعالیم الهی است
 آنوقت حیات ابدی یابند نورانیت آسمانی جوید عالم
 آنرا انبساط رحمان شود نماید پس باید که خویش
 بموجب تعالیم بهاء الله عمل کنیم روز بروز سعی کنیم که روح
 تر شویم نورانی تر گردیم و بوحشت عالم آنانی خدمت
 کنیم مبادات بشریه را بجزی داریم بخت الهی را نشتر
 نمایم بخت الله را بر جمیع من علی الارض عوضه داریم تا قوت
 در نهایت جلوه ظهور نماید اجسام را حلی نماید ارواح حکمان
 گردد آنوقت عالم بشر عبارت از یک نفس شمرده شود
 و بوحشت عالم آنانی جلوه نماید اختلاف و نزاع را
 حلی نماید در تسلیم الهی تأسیس تمام باید جمیع بر از
 ملکوت شوند و از فیوضات الهی بهره نصیب برند حال
 من شک میکنم خدا را که در جمیع شما حاضر است و از احاسات
 روحانی شما منوعم و دعا میکنم که روز بروز این احاسات
 دیاد تر گردد و این اتحاد اتفاق بیشتر شود تا آنچه در کتب
 انبیا اخبار دان شد ظاهر و آشکار گردد زیرا این عصر عظیم
 است و این قرن ربانی جمیع آنچه در کتب مذکور است
 آشکارا ظاهر شود آنچه حضرت مسیح فرمود علامت
 کشف شد یوم یوم ربیب جلیل است عدل الهی
 عاقبت جلوه نماید این عصر عصر اصلاح است این
 عصر اتحاد و توحیح است در این عصر آمد است که عالم
 ماسوق انکسالات عالم لا حولی شود امیدواریم
 و الهی در این آرزو متفق هستیم از خدا خواهیم که
 نبغات روح القدس زنده باشند متفق و متجانس

کمال قلوب جمیع از محبت الهی متلی باشد سالمان بزرگ
 خدا متحول گردد اعلی انان اعمال روحانیان باشد
 احسانان احاسات ملکوتیان باشد تا نورانی
 که مثال الهی است تلویح و ساطع گردد
 خداوند مهربان را که با رحمت این جمیع را بشمع محبت روشن نما
 و این نفوس را نبغات روح القدس زنده کن
 انوار آسمانی بر بخش و موهبت کبری ببدول دار نماید
 غنیه برسان و مکاشفات روحانیه از انانی فرما جیه ما را
 نبوی روشن کن و دلها را بنبغات ناطقانی غبطه
 بخش نما ارواح را بارت کبری و نفوس را بپوی
 کفایت متفق نما
 ای پروردگار فقیرانیم کنج ملکوت از انانی نما ذلیلانیم در ملکوت
 عزیز فرما بی سروسایانیم در پناست مجاد و دایه و طایبان
 بالطاف بی پایان رهبری نما سکتانیم نطق فیض بخش
 بی قوتیم قدرت ملکوت احسان فرما پروردگار که از
 کارها حفظ به بخش عطا بده گناه بامرز ما را آداب
 رحمانی بیا موز توئی دهنده توئی بخشنده توئی مهربان

خطابه مبارک در لندن در منزل مس کراپر چهارشنبه
 ۱۹ رمضان ۱۳۲۹

الحمد لله جنب حقیقی است بسیار بسیار نورانی است
 روحانی است آسمانی است چرخ گردون گزین چنین
 تغذیه خویش و زیستنی صورتی در زیر دارد آنچه در کتابی
 یعنی آنچه در عالم بلاست یک انعکاسی در موجود دارد
 حالا الحمد لله این مجلس ماصورت ملاء اعلی است مثل
 آفتاب روشن است و این همه شد که عالم اعلی عالم
 محبت است در ملاء اعلی اتحاد و اتفاق است در ملاء
 اعلی مقصود مقصود در رحمانی است الحمد لله اینجا هم همان
 طور است لهذا اگر بگویم این جمیع آسمانی است راست
 است چرا که هیچ مقصدی جز رضای خدا ندارد پس جمیع
 من علی الارض در غیب هوا و هووس دانند قومی
 نهایت آرزو شد و مال است قومی سلانیت
 آرزو غلبه بر اعدا است قومی سلانیت آرزو
 راحت و تسکین جسم است قومی سلانیت آرزو

نیت که اگر فارسی آن خطابه ای نورانی در کتاب چاپ شده است
شود انمار عظیمه ذلتی خیمه خواهد داشت و در اینموقع چند
از آن خطابه را بدست آوردن بشیر بدرینم ولی این شای
خود را دست و خطه از دریا

خطابه حضرت من السلام الله در مجلس اشجار و حیات
روزی شنبه دوازدهم بعد از ظهر ۹ نوامبر ۱۹۱۱
مطابق ۱۸ ذی قعدة ۱۳۲۹ در بارایس شده روح

آنگاه محترم از فرمایشات رئیس و احاسات
ایشان نهایت ممنونیت دارم و شکر میفرماید که در بار
در پیچ روحانی حاضر شدم و آنگاه فضای این مجلس را نظر
حقیقت نظر کنم بروج متواج است فیوضات آسمانی شلال
است نایب روح القدس شود است آنگاه این

قلوب با احاسات روحانیه فاشند در آنها اهتر از است
روح موجود بروج بمنزله در است این هیچ بمنزله امواج
هر چند متعقدند اما بحث از یک در است و هر چند ظاهر

مختلف البصورت الاشکال لکن وحدت روح جلوه دارد
جمع انبیا و جمیع مشاهیر مقتدره الهی بجمعه تربیت نرنگند
آما وحدت عالم انی ظاهر و آشکار جلوه نماید امواج را

حکمی نمایند حکم را بدیاد باشد زیرا روح مانند در است
و اجسام مانند امواج در انجیل میفرماید که او در شلم از آسمان
نازل میشود چنانکه رئیس گفتند این مادر شلم آسمانی است

نرنگ و اکمل و کل نیت آن تعالیم الهی است که بقوه
روح درین بشر جلوه نماید چون مدتی بود که تعالیم الهی فراموش
شد بود نورانیت او در شلم آسمانی را از می نمائند بود اندا

هباء الله از شرق ظاهر شد او در شلم آسمانی که عبارت از
تعالیم الهیه است در ایران و کسیر افکار جلوه نمود و این
معلوم است که او در شلم الهی تعالیم الهی است که از آسمان

نازل میشود هر چند این او در شلم ازین اوقات بود و با
تألیس شد قوای جسمانی و قوای مادی غلبه یافته
بود حال در شرق قوای روحانیه غالب است و الحمد لله در

باریس جمع مختصری می بینم که آنها بنفست روح زند اند
انسان بجهت ان نیت ان بروج ان ان است
زیرا در جسمانیات انسان با حیوان شریک است

نماید روح است که حقایق اشیاء را کشف کند روح
است که انهمه آثار ظاهر نمود روح است که همه علوم را
تألیس کرد روح است که حیات ابدی بخشد روح است
که کل مخلقه را شایع نماید روح است که شرق و غرب را

کند روح است که عالم ان نیز عالم برائی نماید لهذا انکه
استفیض از حق روح هستند بچای عالمه حیات
الحمد لله شما که در عالم بروج استفیض سید الله از تعالیم هباء الله
که مؤتس در حیات است سرور متوفی در انجا می

هباء الله روحانی است اول تحری حقیقت است تحری
حقیقت بسب ظهور روح است زیرا روح بقوای محسوسه
احساس نشود ولی بقوای باطنیه ظاهر است آشکار گردد هر چند

جسم ان محسوس است ولی در حش نهان و حاکم
بر جسد است روح را در تعریف است نمی بواسطه
آلات و ادوات یعنی بچشم می بیند بگوشتش نمی بیند
زبان میگوید هر چند این آلات در کارند ولی حاکم روح

هر چند این قوای از جسد ظاهر لکن بقوه روح است و اما
تعریف دیگر بدون آلات است در عالم رؤیا بدون
چشم می بیند بدون گوش می شنود بدون زبان

میگوید بدون حرکت پاسیر میکند جمیع قوای روحانی
بدون واسطه جسم در عالم رؤیا ظاهر و آشکار است
پس معلوم شد که الا برای روح دو تعریف است یکی که تعریف
بواسطه آلات اجسام مانند چشم و گوش و غیره و یکی که تعریف

بدون آلات و همچنین جسم در خواب است ولی روح
حالات شرق را کشف میکند و در اینجا تدبیر نیست
امور نماید پس ثابت و محقق میشود که روح عظیم است

و جسم نسبت بروج حقیر جسم مانند بلور است و روح
مانند نور هر چند بلور در نهایت صفاست اما ظهور
و جلوه بلور بصفا نور است نور محتاج به بلور نیست

روشن است لکن بلور محتاج بنور است تا روشن
شود همین طور روح محتاج به جسم نیست جسم محتاج
به روح است

نماند دشمنی نه بنید و بدخواهی نثرند بجمع من علی الارض
 را دوست انگارند و اخبار را بار دارند و یکانه را آشتی نثرند
 بقدری متعبد نباشند بیکدیگر از بهرندی اگر از گردن انوم متوب
 درگاه کبریا نفسی است که چاهم و فاجح شد و اعدا را در عطا بزدل
 در حق تسبیح می رسد دستگیر شود و بر خشم خود را بار زدود
 این است و صفای جمال مبارک این است نصایح هم
 اعظم ای یاران عزیز جهان در جنگ و جدال است
 دنوع انسان در نهایت خصوصت و دیال ظلمت جفا حاط
 نمود و نورانیت و فانیان گشته جمع ملل و اقوام عالم
 جنگ تر نمود و با یکدیگر جنگ گسترز می نمایند بنیان
 بزرگ است که زیر و زبر است بزرگان خاندان است
 که بی سر سامان است در هر سالی بزرگان میز را نفوس
 در میدان حرب و جدال آفته بحرب و خون است
 و خیر سعادت و حیات سکوس و سرگون سردان کردار
 نمایند و بگو نریزنی افتی رکند و بقتله بگریز مایات نمایند
 یکی گوید که من شمشیر بر زنا بستی آتشی آتشی و دیگری گوید ملکوتی
 با خاک یکسان ساختم و یکی گوید من بنیاد دوتی بر بنداختم
 این است مدار فر و مایات بین نوع بشر در جنگ و جدال
 دوستی و راستی و منوم و راستی و حق پرستی مقدس می باشد
 و صلح و محبت و سلام این جمال مبارک است که در خط
 امکان خیمه زن و اقوام را دعوت نمایند
 کس ای یاران الهی قدر این آئین نازنین بدانید که
 آن حرکت و سلوک فرماید و سبیل مستقیم و منتهی قوام
 و خلق بنیاید آهنگ ملکوت کنید و تعلیم و درجه های
 و دود نشتر نماید تا جهان دیکر شود و عالم ظلمانی بشود
 و بعد مردن خلق حیات نان جوید بهر نفسی که
 حیات ابدیه طلبد این زندگانی عالم فانی در اندک زمانی
 ختمی گردد و این عزت و ثروت و راحت و خوشی خاکدانی
 عنقریب زائل و فانی شود خلق را بچند انبویند و نفوس
 برودش و سلوک مژ اعلی دعوت کنید تیمان را بپر
 هر بان گردید و بچارگان را بپای و پناه شوید فقیرانرا که
 غنا گردید و در ایشان را در مان و شفا معین بهر مظلومی

دشمنی نه بنید و بدخواهی نثرند بجمع من علی الارض
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خطابه ای حضرت عبداله با در سواد انگلیس
 و مملکت فرانسه

کلمات الهی مانند جوی است که درارض قابل افشاند
 شد و بعد از آن بنام حکمت اکب یاری کرد و دوس
 حقیقت با نور اس طبع باید و نسب فانیات بوزن اوق
 ان جوب در نهایت طراوت که لطافت ارباب
 نمایند و برک دستگونه شرب بار دارند لهذا خطابه ای
 حضرت من السلهه در شهرهای تمدن اروپا نمائ
 بعیت را دارد و الوار در سواش در گردن و اعصار
 قلوب بزم و اشجار را فرود رو روشن و درخشنه
 نماید و ذرات و تحصیل آن بر دو اقان روز ایدان
 و در فو ان شرق و غرب لازم و واجب
 اوقاتیکه حضرت مولی الوری با لیدر خطابه های روحانی
 اذله نمودند خباب لایمز اسدانه و آ میرزا باقر خان
 علیم بهاء الله الهی بجهت نویس ثبت و درخ نمودند
 و از طرف دیگر سه نفر تندنویس انگلیسی ترجمه آنها
 را ثبت می کردند
 از فرار معلوم کتبه و افه در لندن تشکیل شد و حل
 مشغول حرج و تعدیل ان خطابه ها هستند که در کتاب
 بسان انگلیسی بزودی چاپ افش کرد و ما را شایسته

و از سبب اختلاف و تناقض بعد است علت ماس
 نوع بشر است و چون بحث ناری سرور نمائی و ملاحظه کنی
 که نزع و نبات و گل و ریاحین پیوسته است و چون یکی
 نمود دلیل بر آن است که همان
 از دو گسبان تربیت دهمان کاملی انبات شده است
 و چون پریشان دلی ترتیب باشد نمائی دلیل بر آن است
 که از تربیت دهمان ماهر محروم و یکباره خود روی است
 پس واضح شد که الفت و التیام دلیل بر تربیت مبنی
 حقیقی است و تفرق و تشتت بر آن و تشتت و تفرق
 از تربیت الهی
 اگر معترضی اعتراض نماید که طوائف و اهرم شعوب مدخل عالم
 را آداب رسوم و اذواق و طبایع و اخلاق مختلف الکفار
 و عقول و اندک آفتابیان با وجود این چگونه وحدت حقیقی جلوه
 نماید و اتحاد تام بین ایشان حاصل گردد گوئیم اختلاف بدو
 قسم است یک اختلاف بسبب انحراف است و آن
 نظیر اختلاف ملل تنازع و شوب و تبارزه که مکرر را می بیند
 و اثمانان بر این امر و راحت و آسایش سبب کنند
 و خوشنوازی و درندگی آغاز نمایند و اختلاف دیگر که عبارت
 از تنوع است ان عین کمال و بسبب ظهور موهبت ذوالجلال
 ملاحظه نمائید که گاهی حدائق هر چند مختلف الشوع و متفاوت
 اللون و مختلف القصور و الاشیانند ولی چون از یک آب
 نوشند و از یک باد نشو و نما نمایند و از حرارت و خفا
 یک شمس پرورش یابند ان تنوع و اختلاف بسبب
 از دیاد جلوه و رونق یگیرد مگر گردد چون جهت جامعه که نفوذ
 کلمه الله است حاصل گردد این اختلاف آداب رسوم
 و عادات و الکفار و الذکاء و طبایع سبب تربیت عالم است
 گردد و هم چنین این تنوع و اختلاف چون تفاوت و تنوع
 فطری خلقی اعضا و اجزای متوفه در تحت نفوذ سلطان
 روح است در روح و در جمیع اعضا و اجزا سرایان دارد و در
 عروق و شریان حکمران است این اختلاف و تنوع موهبت
 ابتلا و تفت است و این کثرت اعظم قوه وحدت
 اگر حدیقه را گلهای ریاحین و شکوفه و انار و اکوراق و انار
 و اشجار از یک نوع و یک لون و یک ترکیب و یک

و از سبب اختلاف و تناقض بعد است علت ماس
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اعضاء محترم کتبخانه محفل روحانی بهمانی کنوشه عظیمه الهیه

کنگنه نژادهای عالم در لندن
کنگنه نژادهای عالم که در ماه جولای سال گذشته در لندن
تشکیل یافت یکی از بزرگترین مسائل تاریخی این زمان است
و آنرا رونق و زوایای آن برورد و بهر دو راه ظاهر و پدید خواهد
گشت زیرا اول آنجن جهان فرمود و اول بهیت جامعه
نبی نوع انسان . لوح مبارکی بقلم حضرت عبداله باورای
ان موقع حاضر و برای حاضرین قرائت کردید و ترجمه آن
در کتاب خطابه های مستقیمین چاپ و در آفاق غربت
یاخته پس از آنکه بر شمس کنگنه نوشته شد ان لوح
مبارک را به مادرش نجم باختر فرستادند و حال محفل
شسته کین محترم در این صفحات درج می نمایم :-

هو الله

ای اهل عالم چون در جمع عالم سیر و سیاحت نمایند
معمور است از آثار الفت و محبت است و در هر یک
از این بعضی عدالت با وجود این عالم بشر متنبه نشود
و از این خواب غفلت بیدار گردد باز در فکر اختلاف

و نزاع و جدال افتد که صف جنگ مبارک و در میدان
جدال و قتال جولان کند و هم چنین ملا حظ در کون و فاع
وجود و عدم نماید که هر کاشی از کائنات مرکب از اجزا
متشکله متعدد است و وجود هر شئی فرع ترکیب است
یعنی چون با ایجاد الهی در بین عناصر بسیط ترکیبی واقع گردد
از هر ترکیبی کاشی تشکیل شود جمیع موجودات بر این نوع است
و چون در آن ترکیب اختلال حاصل گردد و تحلیل شود و از
اجزا ایزد در آن کائنات معدوم شود یعنی انعدام هر شئی عبادت
از تحلیل و تفویض اجزاست پس هر الفت در سبب
در بین عناصر بسبب حیات است و اختلاف و تحلیل و تفویض
بسبب مات با تجمیع تجاذب و توافق است و بسبب
حصول ثمره و تاج مستفید است و تناقض و تجاذب
است و بسبب القاب و الضحلال است از تألف
و تجاذب جمیع کائنات ذی حیات مثل نبات و حیوان
و انسان تحقق یابد و از تجاذب و تناقض تحلیل حاصل گردد
و از تحلیل رخ بگشاید لهذا آنچه بسبب ایستاد و تجاذب
و اتحاد بین عموم بشر است حیات عالم انسانی است

مرقوم نمود بودید که از سبیلان آزادید از این
 خبر سرور شدیم از آزادی روحانی چه بهتر و البته صلوات
 لهذا از استماع تعالیه بهاء الله نهایت سرور حاصل کردید
 و دوست حقیقی من شدید و علیک بهاء الاهی ع
 از طرف دیگر یکی از پروفه های یونیورسیتی کلیا که در
 سولرا کهنه مبارک شرف شد بود شوق آن شد
 که در خود آن دارالفنون عظیم محفل تشکیل نماید که جمیع
 عقیده و دانشندان حاضر شد کوشش به زیادت
 حکمت آیز الاهی بدهند و حضرت من الله الله در این
 باب میفرمایند: "مسئله من تحتیت فایده"
 مرا بر پرفسور میر بر باند و بگوید که ان شاء الله تعالی
 صوابدید شما جلدی نمایم که در ماه مارچ توجه باز نیاید
 نمایم و از شما بسیار ممنون در اضی هستم که در محبت
 ثابت قدم هستی و فراموش نمودی."
 هم چنین انجن های عرب که در نیویورک و سبق
 بهر از آن می رسند و جرات اندوخته و غنای دارند دعوت
 نامه فرستادند که بایل دست لای برآیند که در پرتو
 از اسرارین عقب نیفتند بعد از این انجن ثاپونیه نام
 در فکر ملاقات حضرت عید البهائه هستند چنانچه
 میفرمایند: "با انجن ثاپونیه از قبل من نهایت
 محبت و اشتیاق ابلاغ دارید و بگوئید که الحمد لله که
 عزت ابدیه شرف اشراف نمود و بر توش در افاق
 غرب در طلوع است همیشه از شرق انوار آسمانی
 بغرب پرتواند اخته حال نیز چنین شده است امید
 چنان است که شرقیان قدر این الطاف آسمانی را
 بدانند."
 دیگر آنکه یکی از زنان بسیار عالمه نیجه که از اول خاندان
 امریکائی محبوب و خانه بزرگ قهرمانندش بودند
 مرکز رفت و آنکه بزرگان و دانشمندان و معونان است
 در نهایت افتخار حضرت عید البهائه را دعوت
 گرفته که ایام توقف در این شهر بیت اورا محل خود
 فرض نمایند و بانوار وجود مستور فرمایند و چنانچه در
 لوح ذیل نازل دعوت او قبول :-

بسم الله الرحمن الرحیم
 شکر کن که بخدمت فائز ملکوت الله موفق شدی
 و بترویج دین الله متوید گشتی مطمئن باش که روح القدس
 ظهیر و نصیر تو است و عدل شمار قبول نمودم ع ع
 از شرح این واقعه که باقتضای نظر قارئین گذرانیدیم انها
 قابل خواهند شد که امروز درض پاک امریکائی جمیع
 طبقات برای تحم باشی و آب یاری حاضر گشته و در
 دهقان ملکوت در این باغستان داخل خواهند شد
 مدحظه فرماید چو نه جمیع ذوق چه انجن های صلح و اقتصاد
 چه ادان حکومت چه کائنات چه سائر ملل کلی مدحظه
 طالب اگر گشته اند که از ماه آقبل دعوت نامه پذیرفته
 و در تهیه و تدارک پذیرائی هستند و منفعت نیست که بر
 عقد این دعوت های نهم افزون گردد و بعد از اینها
 هیئت جامع البهائیان امریکائی در هر نوع خدمات و جان
 نثاری کوتاهی نخواهند نمود و در این میدان ادراک این
 گوی سبقت خواهند بود و در هر شهری محافل برپا خواهند
 نمود و جمیع یکدل و یکدل فکر شتاق زیارت حضرت
 سرالله اکرم هستند و حضرت مولی الوری قلوب انهار
 هم برب رات آسمانی سرور و ملاحظه فرمود اند قوله تعالی
 "ایده است حقیقی نامه انتخاب مدحظه کردید و در مطهر
 نهایت سرور حاصل شد بسیار شتاق ملاقات
 یا رانم ان شاء الله در بهار آئینده بآن اقلیم بشتاب
 از الطاف حق ترا عون و غایت طلب و تراء و رسیدارم
 چون حاضر شوم مدحظه خواهی نمود که عید البهائه چه ظاهر است
 از انجا که بود و حضرت عید البهائه طلب و بخشش ناس
 فهم این دین عمومی یک برصد خواهد شد لهذا اجار الاهی
 قرار داد اند که قریب پنجاه هزار کتابچه های کوچک محقر
 که مخصوص ان موقع در باب امر الله نوشته شده چای شده
 مجا در میان طالبین انشاء دهند تا هر کس از تعالیم
 دین الله بقدر کفایت آگاهی پیدا نمود و از جام لبریز
 بیانات الاهی بیات مد

که ظلمت شدید حرب و قتال در آسیا و افریقا احاطه
 نموده و بخار منقوس بغض و عداوت آفاق را تاریک کرده
 الحمد لله ان انجن مانند شمعها افزوده اند و مانند ستاره
 درخشانند امید جان است که نورانیت صلح و سلام در وقت
 حُب و وفا قشما ولو بتدریج این ظلمت را از جهان بزداید
 و آفاق روشن شود حضرت بهاء الله بجهت حصول این
 موهبت بکری شصت سال پیش اساس این بنیان را
 بگذاشت و چهل سال دکوری قبل از این مقصد خود را
 را بملوک بگماشت حال باینده این خرم پاک ملک که نشانی
 در خاک است آب یاری نمود الحمد لله ان یار است
 موافق دهقانی با هم هستند لهذا دعوت ان نفوس
 محترمه بسبب سرور من شد و ان شاء الله در بهار با کمال
 اشتیاق با صفیحات ششتم و خواهمش دارم که احترام
 قلبیه و محبت و حدایه مرا قبول فرمائید ع
 همین انجن در این اواخر محفل عظیم منعقد نمود و متکلمین غزاهم
 حضور هزاران نفوس در باب صلح عالم و مذمت خونریزی
 های دولت اردبای و مدح طرابلس و خلاصه ای جانور
 اداء نمودند . این انجن عکس مبارک که ماضی شد بود
 و مخصوص برای آنها فرستاده بودند در نهایت سرور
 دریافت نمود و بر این عطیه بکری افتخار کردند
 انجن دیگر که از حضرت مولی الوری دعوت گرفته انجن صلح
 بین ملل و دول است که رئیس افتخاری آن بزریداران
 نفیس رئیس دولت جمهوری امریکا است و لوح مبارک
 پذیرای نازل گردید :-
 بنویسورک حضرت رئیس جمعیت صلح بین ملل و دول
 شخص محترما مقاصد خیریه انتخاب فی الحقیقه سزاوارست
 است و ما را نیز مقاصد چنین که علم صلح اکبر در قطب عالم
 موج زنند و خیر و وحدت عالم انسانی بر شوق و غلب
 سایه افکند نورانیت الیه جهان را روشن نماید
 و ظلمت عداوت و کین از روی زمین برافند از دعوت
 شما بسیار ممنون شدم ولی حال اسباب مجربه باعث
 حرکت بشرق است در بهار آیند محض ملاقات
 دوستان حقیقی بنظر مبارک امریکه خواهم آمد

سخن با خیر

و از الطاف حق مقاصد خیریه شما را تأیید طلب و نهایت
 احترامات مرا در حق خویش قبول فرمائید عبدالممدوح
 هم چنین گفتار من صلح بین المللی است که موهبتی که شرح در
 باب در شمار دهم این جریده درج گردید و الواج مبارک
 که بانفخ رئیس دانشی بود چاب نمود و عذر خصوصی
 گرفته که حضرت مولی الوری در راه می که موعده گفتار من
 میمان عزیز باشند و ان جمع صلح جو یان را به اداء خطابه
 سرور و متعز نمایند . اینکه از جهت انجن ای صلح امریکه
 که شش ماه از دور نمایان نمودیم ولی طلب مردم باین
 نصایت ننمود حاکم شهر بتن که رسماً مرکز میباشند
 را دعوت گرفته که چون در آن شهر وارد گردند احترامات
 فائده بجای آید و چون این شخص محترم لوح مبارک را
 دریافت نمود بقدری سرور گردید که در جرائد اعلام نمود
 که حضرت عبدالبهاء دعوت او را قبول فرموده اند
 و چون عکس مبارک با و رسید فی السور عکس خود را
 بخصور فرستاد و لوح مبارک را به اقرار ذیل است :-
 حضرة دالی محترم بستی . هوالله . ای ذات محترم
 نامه مبارک ما خط گردید معافی دلیل جلیل بر نوایای
 صداقت بود لهذا سرور و ممنون شدم و از نهایت
 اشتیاق خواستم که فوراً بامریکه ششتم ولی است
 مجربه مقتضی رفتن بشرق بود لهذا در بهار آیند عزیم
 جزم دارم که محض ملاقات یاران حقیقی بامریکه
 سفر نمایم و چون بستی رسماً البته مدحه امر و اله
 ان حضرت خواهد شد و بجان ددل احترام شما را
 دارم عبدالبهاء ع
 اما گمانش که ابواب های خود را الحمد لله باز نموده اند
 تا بحال از چندین شهر دعوت نامه پذیرفته اند و در
 حضرت مولی الوری را یکی از برکات سمدی می دانند
 در اینصورت صلح یکی از الواج مبارک که بانفخ کریستی در
 نیویورک نازل شد گفتار من است :-
 بانی کل . ادگان سوان و یرز . هوالله . الطاف حقیقت
 نامه شما رسید دعوت بکلیه های متحد را قبول نمود
 و از الطاف الیه توفیق مبطلیم که موفقی سفر امریکه

باجستی پروانس غانم امریکه کردید . اجای ایرانی که
 در حضور مبارک با سکنه ریه سفونودند آقای لایز از است
 اصغونی آقای لایز با ترخان آقای لایز از غنیر الله خات
 و آقای تمدن الملک و لا خرو بودند . سپس از درود
 بر امریکه چند روزی در نیویورک ماند و در مجلس
 اجای الهی آنچه دیده و شنیده تعریف نمود و پنجاهای هفت
 مولی الوری ملا رسانید و از انجا به شهرهای بسطن
 بورنی و فتریل و شیکاگو و فیلادلفیا و اتانتیک سیتی
 سفونود و آنچه که لازم و واجب بود بتائیدات حکومت
 ای با انجام رسانید و در هفتم ماه ژانویه به واسطه کن
 لهذا ایام سفر به فرانسه و المان و رجعت و سفر با طراف
 امریکه فقط به دو ماه رسید
 آنچه که از بیانات شفاهی والواج مبارک حضرت عبدا
 معلوم میشود آنکه در اول بهار افتی امریکه از شش جمال
 روشن و مشهور خلا بگرفت و بنا بر این یار و اخید در نهان
 انتظار هستند غده از انجن های صلح و کنش
 و حقیقت های معتبره ای اوراق دعوت به حضور مبارک
 در سال داشته اند که در وقت درود بامریکه و عبور
 از شهر که در جمیع عظیم آنها خطاب های ملکوتی ادلا فرایند
 و حال این مقامه را به ختم رسانیده به درج بعضی خطابه های
 حضرت مولی الوری و اخبارات متفرقه که با دار رسیده است
 مشغول میگردد

امریکه اجای الهی و اما و نحن علیهم بهاء الله هاست
 هو الله ای اجای الهی و کثیران عزیز حق عبد الهل انهای
 استیاق ملاقات ولی مجبور مراجعت شرق هستم زیرا
 بجم غفیری وعد نمودم که با آنان ملاقات کنم و آنان از
 راه در می آیند و اگر ملاقات حاصل نشود با یوس
 میگردند لهذا مراجعت به مصر میشود و امید دارم که در بهار
 موافقی حاصل نشود تا به نهایت روح و ریجان محض
 ملاقات یاران بامریکا بجا بیاورم تا اسباب سروری
 فراهم آید و شب رات حکومت ای احاطه کند محفل
 و جمیع بغیض شمس حقیقت روشن گردد و دست مها
 به نجات قدس معطر شود دلها بشور رود و له آید و جا

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 مشغول میگردد

سفر حضرت عبداله با امریکه و دعوت
 انجن های صلح و حقیقت و کنش

از انجا فیکه سفر حضرت عبداله در اروپا دائره
 افکار غریبون را در سائل شریفه توسعه داد و بزرگان
 هزار از ازماء دلال تعالیم الهی نوشیدند و به حقایق ادیان
 پی بردند لهذا بهوشیاران و فلسفه و ادبیات
 انجن های کنش های ایالات متحد از انظار این
 قوه روحانی در شدر حیرت افتاد و از خواص
 غفلت بیدار شده این مسئله را معجزه می میدانند
 و چون بدرجه متعین گردید که در این بهار انجن افتاب
 سما حقیقت از آسمان این مملکت طالع خواهد شد
 بدون تلف نمودن وقت در نهایت افتخار و مباهات
 عریض دعوت ب حضور مبارک فرستادند و والواج
 عظیم الشانی که با فتح بعضی از آنها نازل شده
 محض اطلاع قارئین و عبرت ناظرین در این جریده
 درج مینمایم . لوح اول باقی را انجن صلح نیویورک است
 رئیس این انجن مستر کارنگی میونسپر شهر است
 که تا بحال دیست میون دولدر در طرق ترقی عالم است
 اتفاق نمود و با ارسال ده میون دولدر برای بنای
 صلح بین الملل داد :-
 حضرت رئیس انجن صلح نیویورک و اعضای محترم

ای انجن مقدس و جنود آسمانی هر دم که مقاصد عالم
 و علویت هست شما بخاطر آنکه جان و وجدان بوجد
 آید و بسبب سرور امید داری کرد که در این روز

و در همان ایام لوح مبارکی در این باب نازل شد که قطعه
از اثر در این مقام نقل نمایم :- "نازه شما وصول یافت و از
مضمون واضح گردید که در چند حق با شماست و قانع ایران
سویان روح است و آتش سوزان دلی امید بعبادت
و عنایت رب مجید است و عاقبت جمید است کلمه
احزان شود روزی کهستان غم مخور " و فی الحقیقه اخبار است
ایران امروز بغیر از ناامیدی اثر دیگری ندارد خاک خاک
بخس و کلمه احزان کریم و دعا ی این در افتادگان
از وطن آنکه بزودی کهستان تمدن گردد
ایا میگوئید نویسنده این سطور در پاریس بود یا ستره دگر
که یکی از نفوس محترمه و از کشیش های مشهور و متفین
پاریس است به حضور مبارک مشرف شد و چنان بنیاد
گراید که در نهایت خنوع خواهش نمود که دعوت اود را
قبول فرمود و در نیت اود حضور اعضای آن خطبه ادا
فرمایند لهذا برای پاسداری از قبول و در روز یکشنبه
در کتبه اود حاضر گشتند و در روز نهم در اینجا حاضر
شدند بودند و حضرت من الله بانه خطبه بسی غرا و فصیح
اداء نمودند و از استماع ان بیانات روحانیة قلوب
حاضر در مبادات شغف و سرور پرورانه نمود و در آخر خطبه
مناجات عربی در حق آن جمع فرمودند چنان حال ی باین
حیر روی داد که از شدت فرح بی اختیار گریان گردید و دیگر
الهی را بجای آورد که بحکم خود طغلات جمال بنال را دید
و بگوشت آیات حق و هدیه را شنید به چنین در اتم
اقامت در پاریس در حضور چندین انجمن های مشهور مثل
جمعیت روحانیون و تنوذهایا و غیره خطبه ادا فرمودند
و شب های جمعه در منزل مشیت و مس در انفسوس با غرا
جمع شده به حضور مبارک مشرف گشته و به کلمات در
گوشت سیدادند . ایرانیان مقیم پاریس از هر ذوق و طبع
ادما بحضور مبارک مشرف شده در کتب فیضات نمیدهند
و اغلب اوقات چند نفری از آنها سر نهاده ام حاضر
بودند . پس از آنکه هفت روز بسیار روحانی در حضور اود
گذرانید و قلب را از مملوایات ایرانیان و دوستات
شادمان نمود اذن رجعت بامر یکت غایت فرمودند

نخ بافت قبل از سفر پاریس این عبد لکھان چنان بود که از بجای
از غنیمت بجا نباشد شکر شوق نمود و از دست هله جمال
نوراء یاران فیضی خواهم ربود و باین جهت اسرار
را بنوعی ترتیب داده که اگر چندین ماه هم طول بکشد ضرری
ندارد نمی شد ولی امر مبارک بر رجعت قرار گرفت
اولا امر فرمودند که قبل از رجعت بامر یکت سفری با امان
در خدمت جناب لایزاله السلامه و لیدی بلوم فیلدوس
درل بنمایند لهذا در نهایت سرور و فرح این وقت را غنیمت
شمرد عازم استوالات شدیم در استیلا و سل
آهین جمع از یاران سخن خوش اندکی حاضر بودند و پس از
احوال پرسای جناب لایزاله السلامه داین عبد در خانه
مسترا گشتین و لیدی بلوم فیلدوس درل در منزل
مسترا هر یک در آن شدیم . بجای که در مدت اقامت
سه روز متعقد گردید از حد اصف خارج و استعال
و جذاب بهائیان مافوق شرح دیان تحت الفت
سرور و انبساط روحانیت و ایمانی که از آنها ظاهر شد
باعث حیرت و عبرت بود گویا هر یک از ان اجبای
الهی در مبادات علمی و ملکوت الهی زندگی نموند روح
و ریجانتان مغری بود انان محزون از دست ملک
جمال آنها سرور میگراید چه دل و چه هله در سر داشتند
ما را شیفه صفات ملکوتی خود نموند و عاشق اخلاق
اسمانی خود گردند سفر آلمان و ملاقات یاران بسبب در
قلوب و بنس طالع و ما گفت و پس از آنکه در خدمت
لایزاله السلامه رجعت به مارسیا نمودیم در راه و قبل
ملوینا در حضور مبارک رسیدیم و بقدر قوه قریح سفر را
عرض نمودیم لوحی نازل شد که بیانات ذیل در آنست
محتوی :- "لایزاله السلامه و لایزاله الحمد در نهایت است
از شما رجعت نمودند و بن بستایس شهادت اجبای
استکبارت بکشوند امید چنان است که الکانت
جنت الرضوان گردد زیرا استعدادش ان شایسته
پس از آنکه در روز در مارسیا مانیم در هفت ماه و سببر
حضرت من الله بانه با کشتی بر تفرق عادم اسکندریه
و این عبد پاریس رجعت نمود در نهم از بندر مآدر

و بایاران اطراف عالم دست دیم بکشد بر این غلبت
 جنگ و جدال در میان ملل و ادیان بر رخ کرد و لایق
 صلح عام بکوشش سکنین فردوس اعلى رسد خداوند
 در این نوم مبارک این دستمه بهائیان را محض انجام این
 خدمت عظیم انتخاب نموده و آنها را به صعود با نیت عیالی
 دعوت نمود دیگر نیت دومی و چهارم بسته به جانشینان
 است و پنج و شش تمام منوط به اتحاد بین عرضی
 در باریس از طبع آفتاب تا نصف شب در خانه مبارک
 بروی امروزی و غیره و غنی و عالم و نادان باز بود بر سر
 وقایع که صدائی شنید و به نفسی یک قدم جلو آمد
 حسن ده قدم با و نزدیک شد فدا سفر فرانسه در حضور
 مبارکش منت کشند و انگلستان عقلی و نقلی خود را
 نمون حیران در کوران خارج شدند یک روز فرمودند
 شرفی آنری و چشم خود را بین نمودی که هر کس در غرض
 بر نگرانی این امر گردید بعضی میکنند اقلی فرانسه بی دین
 هر چند خوب است بایند بر بند چگونگی دستمه
 آنکه از دغان با مرآت نمیناید حال که این قانع معجز
 آنرا را دیدی بان خطه و اسم بر اجتهت کن و ناموس را
 مملکت الهی بخوان مانند ارباب کوش و شل سعه نام
 را شن باش خفگان را بیدار نما و خاندان را بپوش
 الحاقه الهی امریکه نمیدیند و بجنوبات امر موقوف و آن
 آنکه یکبار از جانشین در طریق دین آله خیالی و غرض
 دیگر ندارند آنها در سماء معرفت نفس چون ستاره های
 روشن الهی الابد در حق آن خواهند بود
 بر روز از دست نیست الهی و از آن مردم تحصیل آموخت
 دانستند در حضور مبارک داخل نشد برف تعاقب
 می گشتند و سایرین در دو تالار بزرگ نشستند آنکه
 سلطان ایالات اطاق مخصوص خود بیرون آنکه کنگره
 از جنای خود برینخواستند تا آنکه اذن نشستن میگفتند
 و بعد جارات در جانی مانند لؤلؤ مملکت از مملکت
 برای احتضار جاری میگردد و نجاب ستر در نفوس است

و بایاران اطراف عالم دست دیم بکشد بر این غلبت
 جنگ و جدال در میان ملل و ادیان بر رخ کرد و لایق
 صلح عام بکوشش سکنین فردوس اعلى رسد خداوند
 در این نوم مبارک این دستمه بهائیان را محض انجام این
 خدمت عظیم انتخاب نموده و آنها را به صعود با نیت عیالی
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 است و پنج و شش تمام منوط به اتحاد بین عرضی
 در باریس از طبع آفتاب تا نصف شب در خانه مبارک
 بروی امروزی و غیره و غنی و عالم و نادان باز بود بر سر
 وقایع که صدائی شنید و به نفسی یک قدم جلو آمد
 حسن ده قدم با و نزدیک شد فدا سفر فرانسه در حضور
 مبارکش منت کشند و انگلستان عقلی و نقلی خود را
 نمون حیران در کوران خارج شدند یک روز فرمودند
 شرفی آنری و چشم خود را بین نمودی که هر کس در غرض
 بر نگرانی این امر گردید بعضی میکنند اقلی فرانسه بی دین
 هر چند خوب است بایند بر بند چگونگی دستمه
 آنکه از دغان با مرآت نمیناید حال که این قانع معجز
 آنرا را دیدی بان خطه و اسم بر اجتهت کن و ناموس را
 مملکت الهی بخوان مانند ارباب کوش و شل سعه نام
 را شن باش خفگان را بیدار نما و خاندان را بپوش
 الحاقه الهی امریکه نمیدیند و بجنوبات امر موقوف و آن
 آنکه یکبار از جانشین در طریق دین آله خیالی و غرض
 دیگر ندارند آنها در سماء معرفت نفس چون ستاره های
 روشن الهی الابد در حق آن خواهند بود
 بر روز از دست نیست الهی و از آن مردم تحصیل آموخت
 دانستند در حضور مبارک داخل نشد برف تعاقب
 می گشتند و سایرین در دو تالار بزرگ نشستند آنکه
 سلطان ایالات اطاق مخصوص خود بیرون آنکه کنگره
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 و بعد جارات در جانی مانند لؤلؤ مملکت از مملکت
 برای احتضار جاری میگردد و نجاب ستر در نفوس است

در این موقع غم از تجربات خود برای شتر کین و قارین کم
 محرم بیان خواهد نمود که شتر بدوی گلهای رنگارنگ ملکوت
 بهی بشارم در افتادگان برسد و نسیم روح بخش جزیره
 صفراء دلهای غمزه و پشمره را جوانی از سر کشد و در روز
 قبل از حرکت از دانشنگین یاران این شهر بدر فرستد
 و اطلع میر محض آنکه محبت و قدر دانی خود را نسبت با اظهار
 دارند ضیافتی بسیار روحانی و با جلال فراهم آوردند تا در
 آن جمع با او خدا حافظی نمود اظهارات شفقت در حق
 نسبت با دیان نمایند. شب بود و تالار بزرگی گچ
 و لوله در جابهایی برق و عظمی ای ایران دار یک مرتبه
 شده بود. بهجیت زیادی از زن و مرد با وجوه روشن
 و قلهای منور حاضر بودند. یکی از یاران بدو اظهار
 مطبعی مشایخ را گرفته و بدو هیچ آگاهی و انتظار نداشت
 و در ادراک این جمیع داخل نمایند. به محض ورود درون بر
 سطل و نگاه نمودن در دو جوان همه اجاب افشاء بدن
 مرز از دلی اختیار انگ داشتند و دیدم جریان گردید
 فی الحقیقه جهت زیاد کنند و او را در بحر افتاد
 چشم فروغ نمودند و از هر جهت اجابات دوستی
 و یگانگی خود را به بیانات خاصانه اظهار کردند این ضیافت
 غیر مرتبه جهان منور واقع شد که لسان انشراح آن
 قاهره دنی حقیقه معنی در پس پرده این ضیافت کنون
 زیرا آنجی که این امر در میان ایران دار یک ایجاد نمود
 این یکی از آثار رنگوی دشمن اوست باری چون
 بکصور مبارک رسید شرح از این ضیافت بیان نمود
 و لوح روحانی دین خط مبارک در این باب نازل گردید
 دانشنگین اجای الهی داماد رحمت علیهم البهاء الاهی
 هو الله ای اجای الهی از قرار مسوع در وقت دواع
 لایمرا احمد سهراب مفضل عظمی آراستید و نهایت
 رعایت را بجای داشتید چون تشکیل آن مفضل
 دلیل جلیل بر آنجذاب قلوب یاران داشت لب
 روح در جهان گردید از الطاف جمال مبارک اجزای
 مقرر است ع ع

با خیر کز آنکه دارد کشتی گردد چنان شنید شد که حضرت
 عبدالبهاء بزودی در فکر سفر به مصر هستند لهذا جمیع ایام
 و لیالی همان نوع که در اطوفانی بود دل در اضطراب
 و پیش بود که مبادا مرکز بیثباتی قبل از ورود او به ملکوت
 از آن دواع فرایند. باری چون بندرگاه فرانسه را
 در رسید اگر دید یک سر و عظمی و فرج بزرگی دست داد
 و بخت آنکه از کشتی بیرون آمدن فی الفور تفرانی به ادا
 داشته نمود و راه آهین گرفته خادم پاریس شد در
 استگاه منتظران از راه آمدن اقامت داشتند و حاضر بود و در
 آنجا کالاس که گرفته بطرف ایام تهران مخصوص حضرت
 بن الله آمد و در آنجا الخانیات الفداء روان شدند و
 شخصی که در بیت مبارک ملذقات نمود حضرت ای لایمرا
 اسلحه علیه البهاء الله بود و بعد از معافه و احوال پرسشی
 در حینیکه در باب وقایع امر الله در امریک حجت نمودم
 در اطاق باز شد و بهیکل مقدس حضرت مولی الوتقی
 با نهایت جلال و روحانیت همید اگر دید و دست
 عظمت بگری به بیانات رحمت و رأفت معطوف
 گردید نسیم بگلای به مرور آمد و قلب بزمزد و خرم
 شد آفتاب سما حقیقت طالع است و ظلمت و تاریکی
 نابود گردید باران فضل و عطا ببارید و ساحت دل
 رنگ جنت غبار شد بدین گستان ای برود
 آمد و جبر و طاقت از دست بر بود بجزو در کرم بچون
 و در خوش آمد و در رست اهل در ساحل وجود رنگ
 بر آستی میگوید که انش شب سر و فرج بود و موهب
 و طب زیرا چون ماهی بسته پس از نه سال تمام
 حیات رسید و چون نفس گرسنه بر سر سفره طعام
 الهی نشست اگر ضعیف بود قوی گردید و اگر غیر بود از
 کج و لا یغنی بهر وافر برد ما را چنان امید است که از اثر
 این زیارت تا عمر در جد است در خدمت یاران
 بخویشم و تا حیاتی در بدن باقی است در این سحر بقیه
 شش نمایم دست از هر چیز کشید بناید است
 ملکوت سبحان و توفیق عالم الهی قانع گردیم و شب در آنجی

صفحه اول

جلد دوم

شماره ۱۵ و ۱۶

قیمت اشتراک

التماسبر ۱۹۱۱

منجمن باستان

۱۳۲۹

Vol 2

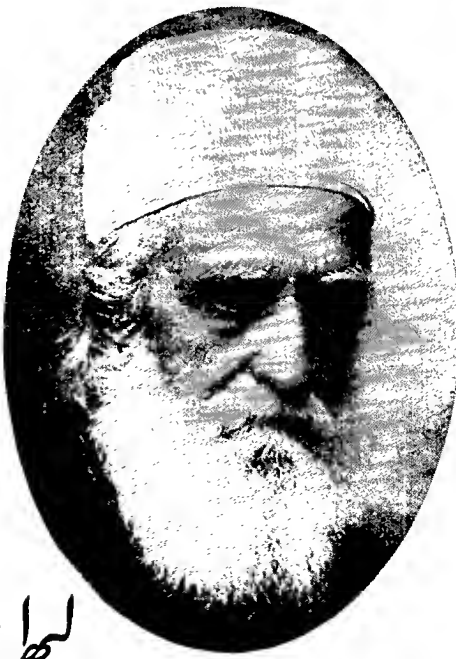
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سالی دوازدهم قمری

ماه شرف ۶۸

این جریله بر حسب تاریخ بهائی هر نو زنده روز چاب و توزیع همگردد در نهایت آزادی در مسائل بیجاگی بشرد دوست
ادیان و ترقیات عصر و پیش از علوم و فنون و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان
و توضیح حقائق این دین عمومی خواننده نوشت و مقالاتت مفید که موافق سبک اداس است قبول و نشر خواهد گردید

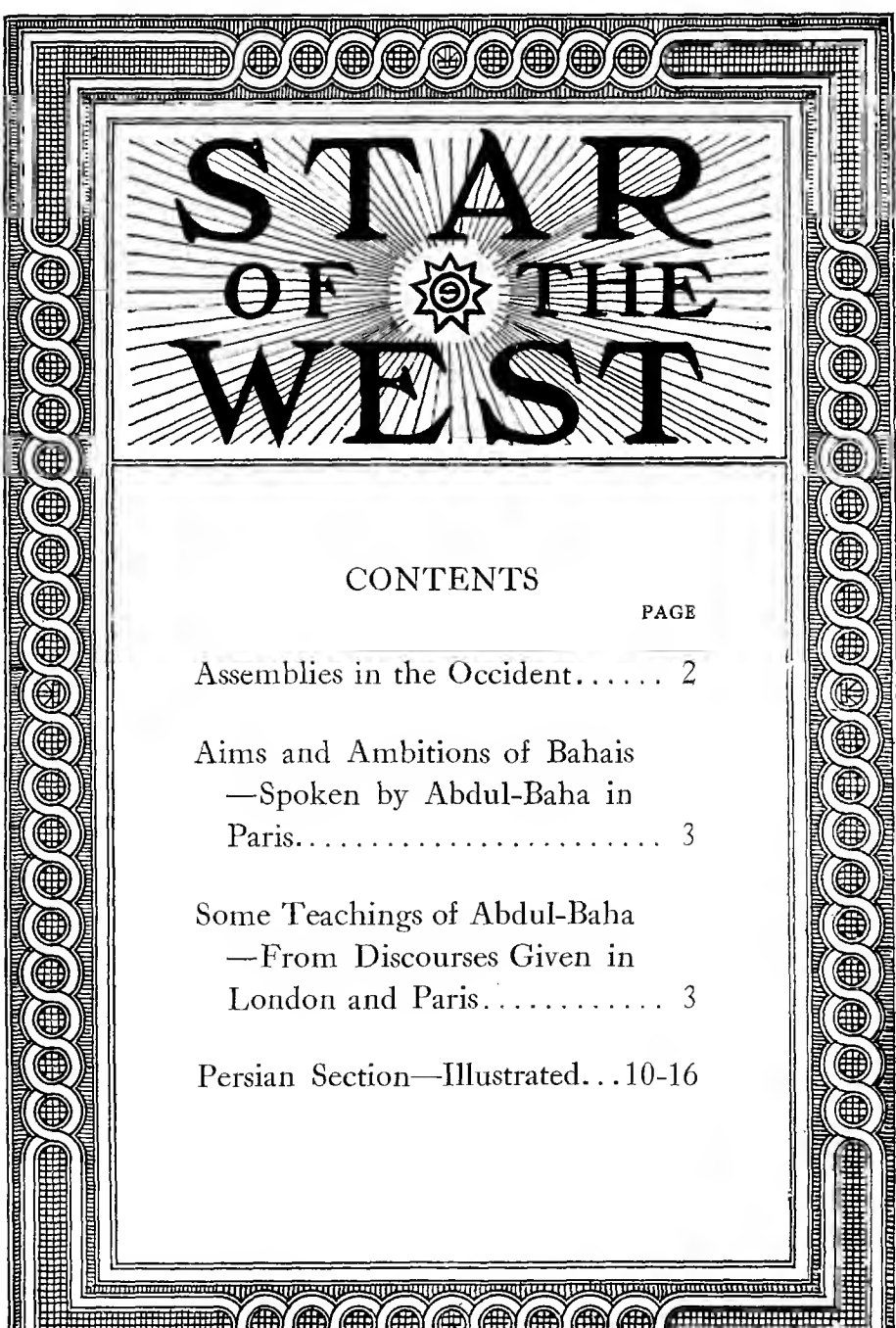
عذر مدیر
قریب سه ماه است که بواسطه سفر مدیر بهار رسد و بعد
از رجعت باطراف امریکا و مشغولات حرکت از محلی
تخلیل چاب و نشر این جریله به تعطیل افتاد و از جهت
سبب نا امیدشی و انتظار باریان و از جهت دیگر موت
نجات و نشر ساری این اداس گردید که چنانچه باید و
از عهد خدمت بر نیامده است و در انجام تکالیف معینه
فقدانی و کنجی حاصل گردید است چلی در نه ماه اخیر
اعلان گردید که مدیر پس از وصول تلگراف حضرت
عبدالبهاء در شرف حرکت بهار رس و شرفانی حضور
مبارک است. لهذا در یازدهم ماه نو بر از بندر گاه
نیویورک عازم شده در ۲۴ دارد بندر نادر فرانسه گردید



لحماء عبده

عبدالله محمد غلام الله

وجه افکانه ما را عصمت و ایمان و مسکن نظر به حصول اعظم
نماز باشد اطراف ما از زمان و کما و الا فی ان اعظم الاعمال
و فی کل حال فی المثال فیقول المؤمن ان الله الذی انشعب
من هکذا لصلواته منوره از این به مبارک حضرت اعظم
بود که در انوار انوار طاعت و عبادت و انوار انوار



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ASSEMBLIES IN THE OCCIDENT.

AFRICA.

CAPE TOWN.—Regular meeting held on the 19th of every month at the home of (Mrs.) Agnes Cook, Gad's Hill, Avenue Pretoria, Sea Point.

CANADA.

MONTREAL, QUE.—Weekly meeting held Friday evening at the residence of Mr. and Mrs. W. S. Maxwell, 716 Pine Avenue.

ENGLAND.

LONDON, ENG.—Regular meeting of Assembly Friday, 8:15 p. m., at 10 Cheniston Gardens; Wright's Lane, Kensington, High Street Bahai Reading Room, 137A High Street, entrance from Wright's Lane.

GERMANY.

STUTTGART, WURTEMBERG.—Regular meeting of Assembly Friday evening. Kanzel strasse 24P. ZUFFENHAUSEN.—At the home of Herrn und Frau F. Schweizer, Karl strasse 26f.

UNITED STATES OF AMERICA.

AKRON, OHIO.—Meetings every Thursday evening at the home of Mr. and Mrs. George Borst, 109 Bittman Street. Address of Secretary, Russell L. Brooker, 495 Elmwood Court.

BALTIMORE, MD.—Regular weekly meeting Tuesday evening, 8 p. m., at 629 West North Avenue. Residence of Secretary, 629 West North Avenue.

BANGOR, MICH.—Meetings are held at alternate homes the first and third Sundays of the month. Address, Mr. Byron S. Lane, R. F. D. 5.

BOSTON, MASS.—Meetings held Friday evening, at 7:45 p. m., at the Lughton Studios, Room 418, Pierce Building, corner Huntington Avenue and Dartmouth Street.

BUFFALO, N. Y.—Meetings every Sunday and Thursday evening at 494 Elmwood Avenue.

CHICAGO, ILL.—Regular weekly meeting, Sunday, 11 a. m., at Corinthian Hall, 17th floor Masonic Temple, State and Randolph Streets. Address of Assembly, P. O. Box 283. George Lesch, Secretary. Bahais coming to Chicago who wish to be met at the railroad station and be put into communication with the friends in this city, may address Mrs. Charles H. Greenleaf, 4855 Kenmore Avenue. Telephone Ravenswood 3025.

CINCINNATI, OHIO.—Meetings held Wednesday evening at the homes of the friends. Residence of Secretary, Mrs. Annie L. Parmerton, 543 Mitchell Avenue.

CLEVELAND, OHIO.—Regular weekly meeting of the Assembly Friday evenings, at the apartment of Dr. Pauline Barton-Peeke, 3606 Prospect Street; also Wednesday evenings at the home of Dr. and Mrs. C. M. Swingle, 2101 Prospect Avenue.

DENVER, COLO.—Regular meeting Friday, 2:30 P. M., at 1851 Sherman St. Tuesday, 2:30 P. M., at 1414 Xavier St. Nathaniel Clark, Secretary.

FRUITPORT, MICH.—Regular weekly meetings, Sunday, 2:30 p. m., at the home of Mr. and Mrs. Nels Peterson. Mrs. John Dermo, Secretary.

ITHACA, N. Y.—Regular meeting of Assembly, Friday evening at the residence of Dr. W. E. House, 241 South Cayuga Street.

JERSEY CITY, N. J.—Meetings held Sunday evenings at Odd Fellows Hall, Bergen Square. F. G. Hale, Secretary, 440 Fairmont Avenue.

KENOSHA, WIS.—Regular weekly meeting, Sunday, 10:30 a. m.; Sunday school, 9:30 a. m., at Gronquist Hall, 218 Park Street. Address of Assembly, Mr. Charles Carlson, Secretary, 418 Crate Street. Mrs. Anna Bohanan, Secretary, Women's Assembly.

LOS ANGELES, CAL.—F. B. Beckett, Secretary, R. F. D. 5, Box 225.

MUSKEGON, MICH.—Meetings held Wednesday afternoon at 52 Jackson Street. Mrs. Helene Bagg, Secretary.

NEWARK, N. J.—Regular weekly meeting of the Assembly Thursday evening, at the home of Mrs. F. Carré, 70 Haley Street.

NEW YORK, N. Y.—Regular weekly meeting, Sunday, 11 a. m., at Genealogical Hall, 226 West 58th Street.

OAKLAND, CAL.—Charles R. Lee, Secretary, 1523 Jackson Street, San Francisco. Mrs. Cordie Cline, Corresponding Secretary, 235 Griffith Avenue, San Mateo, Cal.

PHILADELPHIA, PA.—Meetings held on Friday and Sunday evenings, Room 5, 1325 Columbia Ave. Miss Jessie E. Revell, Secretary, 1429 Mayfield Street.

PITTSBURGH, PA.—Meetings Friday evenings. Mr. Hilbert E. Dahl, Secretary, 506 Duquesne Avenue, Edgewood Park.

PORTLAND, ARE.—Regular weekly meeting, Thursday, 7:30 p. m., at 501 Yamhill Street, Street, corner Fifteenth Street. Mrs. Nettie Nash, Secretary, Kenton Station.

SEATTLE, WASH.—Regular weekly meeting held at 2916 Beacon Avenue, South, and study class in office of Dr. C. F. Lathrop, 213 People's Bank Building, on Tuesday evening, at 8 p. m.

SPOKANE, WASH.—Regular weekly meeting held Friday evening at the home of Mr. and Mrs. A. C. Killius, 124 Fifth Avenue. Mrs. Isabella M. Campbell, Secretary, 1014 Fairview Avenue.

ST. PAUL, MINN.—Address of Secretary, Mr. Clement Woolson, 233 Arundel Street.

SUMERDUCK, VA.—Meeting on fourth Sunday; address, care Mrs. R. H. Duckett.

WASHINGTON, D. C.—Regular meetings Friday evening at 8:15; Sunday morning at 11:15, at 1219 Connecticut Avenue. Wednesday evening at 8:00, at 1937 Thirteenth Street, N. W. Mail address of Assembly, P. O. Box 192. Residence of Secretary, Mr. Joseph H. Hannen, 1252 Eighth Street, N. W.

Secretaries are requested to see that their Assembly is correctly represented.

STAR OF THE WEST

Vol. II

Chicago (March 2, 1912) Ola

No. 19

AIMS AND AMBITIONS OF BAHAIS.

Spoken by Abdul-Baha in Paris, November 6th, 1911.

- I. Pity and good-will towards all mankind.
- II. The rendering of service to humanity.
- III. To guide and enlighten hearts.
- IV. Each member must try to be kind to everyone and to show forth great affection towards every living soul.
- V. Humility towards God and constant prayer to Him so as to be enabled to grow daily "Nearer God."
- VI. Always in every word and action to be faithful and sincere, so that each member may be known to the world as embodying the qualities of Sincerity, Faith, Kindness, Love, Generosity and Bravery. That we may be detached from all that is not God, attracted by the Heavenly Breath, divine beings—so that the world may know that a Bahai is a *perfect* being.

SOME TEACHINGS OF ABDUL-BAHA ABBAS.

From Discourses given in London and Paris.

These are wonderful days! We see an Eastern guest received with love and courtesy in the West. I have been drawn here, in spite of my ill health, by the magnet of your love and sympathy.

Some years ago an ambassador was sent from Persia to London where he stayed five years. (His name was Abdul Hassan Khan.) When he returned to Persia they asked him to tell them about the English people. He answered: "I do not know the English people. Although I have been in London five years, I have only met the people of the Court." This man was a great man in Persia, and sent to England by princes, and yet he did not know the people, although he lived among them five years. Now I, a prisoner, come to England for the first time, and although my visit is so short, I have already met many dear friends and I can say I know the people. Those I have met are true souls working for peace and unity. Think of this subject: What a difference there is between this time we are living in now, and seventy years ago! Think of the progress! the progress toward unity and peace!

It is God's will that the differences between nations should disappear. Those who help the Cause of Unity on, are doing God's work. Unity is the Divine Bounty of this brilliant century. Praise be to God, there are many societies and many meetings held for Unity. Hatred is not so much the cause

of separation now as it used to be; the cause of disunion now is mostly prejudice.

Heaven has blessed this day. It was said that London should be a place for a great proclamation of the Message. I was tired when I boarded the steamer, but when I reached London and beheld the faces of the believers, my fatigue left me. Your great love refreshes me. I am very pleased with the English believers.

The feeling that existed between the East and the West is changing in the Light of BAHÁ'Ó'LLAH'S teaching. It used to be that if a Westerner drank from the cup of an Easterner the cup would be thought polluted, and the Easterner would break it. Now it is, with believers, that when a Westerner dines with an Easterner, the vessels and the plates that he has used are kept apart and revered in his memory.

One day some soldiers came to the house of a believer and asked for one of his guests to be brought to them, that they might take him to his execution, according to their warrant. The host gave himself up in his guest's place and was killed in his stead. This is an instance of true brotherly love.

Be kind to all strangers. Those who come from all parts of the world, make them feel at home. Speak to those from Turkey, Japan, Persia, China, all countries, find out where they live, ask if you can be of service to them. The English are so polite and conventional that to Easterners they often seem cold. You must forget conventionality when you speak with them, they are not accustomed to these ways.

When you see a foreigner, perhaps you think he is a thief, or even a murderer; you think you must be careful. Don't think of yourself. Even if what you suspect be true, still go out of your way to be kind to them—it will help them to become better.

Let those who meet you know without your saying so that you are a Bahai. You must manifest the most sincere love for all. Your hearts must burn with love for all. Let the people see that you are filled with universal love. If you meet a Persian, talk with him without ceremony, ask where he lives and try to help him. Likewise speak to all strangers who seem lonely and give them your willing service. Be loving to them, Turks, Arabs, Indians, Chinese, Americans, Japanese—all. If they are poor, help them with money; if they are sad, comfort them; if they are distraught, quiet them; till all the world shall see that you have in truth the universal love. It is all very well for you to say that you agree with all this, that it is good—but you must put it into practice.

The "reality" of man is thought—not his material body. Although man is part of the animal creation, he possesses a power of thought superior to the rest of the created beings. If his thought is directed continually towards

heavenly subjects, he becomes saintly ; if, on the other hand, his thought does not soar above things of this world, he is little better than an animal.

Thought is of two kinds :

- (a) Thought that belongs entirely to the world of thought.
- (b) Thought that results in action.

The thoughts of our Lord Jesus Christ belonged to a high spiritual world, but he also brought them into the world of action.

Some men and women have exalted thoughts, but if they do not realize them in the world of action, they are useless. The power of thought is dependent on manifestation in the world of action.

Nevertheless in the world of progress and evolution thought has an effect, even if it is not always expressed in action. To this class of thought the majority of philosophers give expression ; their thoughts are above their actions, too high for them to live up to themselves. The difference between philosophers and spiritual teachers is this : Spiritual teachers follow their own teaching, bring down into the world of action their spiritual conceptions and ideals, whereas mere philosophers do not. We often find philosophers emphasize the importance of Justice, while in their private lives they are most unjust (Alexander and Aristotle). This state is impossible with spiritual teachers. No man can separate himself from his thought.

In order to bring about a state of peace and unity three things are necessary :

- (a) To know. (b) To have the intention. (c) To put into practice.

Unity is good. To *know* this is not sufficient. You must *intend* to promote it, you must *work* for it. Knowledge is a good thing, but it is only the first step. If knowledge is alone it is stationary. These meetings teach us that Unity is good, and that suppression (slavery under the yoke of traditions and prejudices) is the cause of disunion. To know this is not enough. All knowledge is good, but it can bear no fruit but by action. It is well to know that riches are good, but that knowledge will not make a man rich ; he must work, he must put his knowledge into practice. We hope the people will realize and know that Unity is good, and we also hope that they will not be content to stand still in that knowledge. Do not only say that Unity, Love and Brotherhood are good ; you must work for their realization.

The Czar of Russia promoted The Hague Peace Conference and proposed the decrease in armament for all nations. In this Conference it was proved that Peace was beneficial to all countries, and war destroyed trade, etc. The Czar made a very good speech, though after it was over he, himself, was the first to declare war (against Japan).

Knowledge is not enough. We hope by the Love of God we shall put it into practice. A spiritual universal force is needed for this. Meetings are good for engendering spiritual force. To know that to reach a state of per-

fection is possible is good, to march forward on the path is better. We know that to help the poor and to be merciful is good and pleases God, but knowledge alone does not feed the starving man, nor can the poor be warmed by knowledge or words, in the bitter winter.

The magnet of your love brought me here. My hope is that the Divine Light may shine here, and that the Heavenly Star of BAHA'O'LLAH may strengthen you, so that you may be the cause of the Oneness of Humanity, that you may help to make the darkness of superstition and prejudice disappear and unite all creeds and all nations.

We have had wars and disputes for over 6,000 years. Even if we look on this state of affairs as an experiment, surely it is sufficient, surely it is time to stop. This is a brilliant century. Eyes are open now to the Beauty of the Oneness of Humanity, of Love and Brotherhood. The darkness of suppression will disappear and the Light of Unity will shine. We cannot bring Love and Unity to pass only by talk. Knowledge is not enough. Wealth, science, education are good, we know that, but we must also work and study.

Knowledge is the first step; Resolve, the second step; Action, the fulfilment, is the third step. To make a building, first of all one must make a plan, then one must have the power (money) to build, then, after all these preparations, one can build. One forms a Society of Unity—that is good—but meetings and talk are not enough. In Egypt these meetings take place, there is only talk and no result. These meetings here in London are good, the knowledge and the intention are good, but how can there be a result without action? Today the force for Unity is the Holy Spirit of BAHA'O'LLAH. He manifested this Spirit of Unity. BAHA'O'LLAH brings East and West together. Go back, search history, you will not find a precedent for this.

The Universal Races Congress was good. The result of it was intended to be the furtherance and progress of Unity among all nations, a better international understanding. The purpose was good. The causes of disputes among different nations are always due to one of the following classes of prejudices:

- | | |
|-----------------------|-------------------------------------|
| (a) Racial, language. | (c) Personal. |
| (b) Theological. | (d) "Beliefs," customs, traditions. |

It requires a *universal* active force to overcome these differences. A small lamp could light a room, a larger could light a whole house, a larger still could shine through the city, but the sun is needed to light the whole world. A small disease needs a small remedy, but a disease which pervades the whole body needs a very strong remedy.

The differences in languages cause disunion between nations. There must be one universal language. The diversity in Faiths is also a cause of separation. The true foundation of all Faiths must be established, the outer differences abolished. There must be a Oneness of Faith. To end all these dif-

ferences is a very hard task. The whole world is sick—this is a very bad illness to cure.

The world is wrong, just because people talk too much and do not carry out their ideals. If action took the place of words, the world would change very soon. A man who does good and does not talk about it is perfect. The man who does very little good and magnifies it in his speech, is not good. If I love you, you know it, I need not tell you all the time; on the other hand, if I did not love you, you would know it also, and you would not believe me if I said I did love you a thousand times. People speak too much because they seek fame, because they wish to be thought better than their brethren. Those who do most good say the least about it.

Look at the Italians for instance. They speak a great deal about humanitarianism and socialism, and yet see how disgracefully they have behaved towards the Turks. But why should we blame them? I hope you will always avoid tyranny and oppression, and that you will always uphold and practice justice towards all men and keep your hearts pure. That is what I expect of you.

The great causes of separation among the people are:

- | | | |
|----------------|------------------|----------------------------|
| (a) Racial. | (c) Religious. | (e) Personal. |
| (b) Political. | (d) Traditional. | (f) Commercial prejudices. |

BAHA'O'LLAH has abolished these. None can say that this is not good. Any one who denies this is ignorant. God has created the world as one—the boundaries are marked out by man. God has not divided the lands. Each man has his house and meadow; horses and dogs do not divide the fields into shares. That is why BAHA'O'LLAH says: "Let not a man glory in this, that he loves his country, let him rather glory in this, that he loves his kind." All are one family, one race. All are human beings. Differences as to partition of lands should not be the cause of separation among the people. One of the great reasons of separation is color. Look how this prejudice has power in America, for instance. See how they hate one another! Think over this. Animals do not quarrel because of their color! Surely man should not, who is so much higher in creation. What ignorance exists! White doves do not quarrel with other doves that are blue, because of their color but white men fight with dark colored men. This racial prejudice is the worst of all.

All are one. In the Old Testament it says that God created man like unto His own image. In the Koran it says: "There is no difference in the creation of God!" Think well. God has created all, cares for all, and all are under His protection. The policy of God is better than our policy. We are not as wise as He.

Disease is of two kinds: (a) Material (b) Spiritual. For instance, a cut of the hand; if you pray for the cut to be healed, and do not stop it bleeding, you will not do much good, this needs a material remedy.

Sometimes if the nervous system is paralyzed through fear, a spiritual remedy is necessary. Madness, incurable otherwise, can be cured through prayer, but an abscess cannot be cured by prayer alone. Extreme cases need prayer. It often happens that sorrow makes one ill. That can be cured by spiritual means. Blindness is physical, not spiritual. They say our Lord cured blindness; it was blindness of the soul. ("They have eyes and see not, ears they have and hear not.") He brought on spiritual awakening.

All healing is of God. There are two classes of causes for illness: (a) Material, (b) Spiritual. If the sickness is of the body, a material remedy is needed; if of the soul, then a spiritual remedy.

All is in God's hands. Aristotle made a special study of the digestion, but he died of a gastronomic malady. Avisen was a specialist of the heart, but he died of heart disease. Dinradi (?) was a thorax specialist—he died of consumption. God is the only all powerful doctor.

Kings have all the power the world and man can give them, yet sometimes God shows them their feebleness and dependence on Him by allowing them to be in need of a very little thing. The elephant, the largest animal and the strongest, is troubled most of all by the fly. The lion has a worm that troubles him greatly. If man looks at nature he will see that all that exists is captive. All are dependent. Man, to begin with the highest of all created beings, is dependent on a great many things for his life. The first is air; a few moments without air would be sufficient to kill him. Then he is dependent on water, food, clothing, warmth and many things. See how he is surrounded by dangers of all sorts and illnesses. It is the same with all created beings, animals, plants; look how much is necessary to their existence! All that exists is feeble, poor, captive. The freedom of man depends alone on his spiritual power. All that exists are prisoners of nature. Consider the sun, that enormous, powerful globe around which we travel, even he cannot escape the law of nature—he cannot move out of his course or shade his radiance—and again the sea cannot escape, she has no will of her own. Only man is enabled by Divine Power to control, in a small degree, the laws of nature. It is the natural law for man to live on land, yet he sails on the sea. It is natural for man to rest on terra firma, yet he flies. It is natural for a man to walk no faster than three or four miles an hour—he makes himself engines which take him sixty or more miles an hour. It is natural for a man to be able to speak with another at a distance of ten yards, but he makes himself the telephone and telegraph with which he can speak and send messages to a distance of a hundred, of a thousand and more miles. In these cases nature is the prisoner of man.

Look what great power God has given man and yet how sad it is that so much ignorance still remains.

I hope you will always be the cause of revealing the Divine Light to the people and that the power of the Spirit will lead you into the Kingdom of God.

STAR OF THE WEST

[Continuing the BAHAI NEWS]

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon firmness, firmness, firmness!

(Signed) ABDUL-BAHA ABBAS.

BAHAI CALENDAR.

MONTH	NAME	FIRST DAYS
1st.....	Baha' (<i>Splendor</i>).....	Mar. 21
2nd.....	Jalal (<i>Glory</i>).....	Apr. 9
3rd.....	Jamal (<i>Beauty</i>).....	Apr. 28
4th.....	Azamat (<i>Grandeur</i>).....	May 17
5th.....	Nur (<i>Light</i>).....	June 5
6th.....	Rahmat (<i>Mercy</i>).....	June 24
7th.....	Kalamat (<i>Words</i>).....	July 13
8th.....	Asma (<i>Names</i>).....	Aug. 1
9th.....	Kamal (<i>Perfection</i>).....	Aug. 20
10th.....	Elzzat (<i>Might</i>).....	Sept. 8

MONTH	NAME	FIRST DAYS
11th.....	Masheyat (<i>Will</i>).....	Sept. 27
12th.....	Elm (<i>Knowledge</i>).....	Oct. 16
13th.....	Kudrat (<i>Power</i>).....	Nov. 4
14th.....	Kowl (<i>Speech</i>).....	Nov. 23
15th.....	Massa'ulk (<i>Questions</i>).....	Dec. 12
16th.....	Sharaf (<i>Honor</i>).....	Dec. 31
17th.....	Sultan (<i>Sovereignty</i>).....	Jan. 19
18th.....	Mulk (<i>Dominion</i>).....	Feb. 7
Four intercalary days.		
19th.....	Ola (<i>Loftiness</i>).....	Mar. 2
(Month of fasting.)		

Vol. II

Chicago (March 2, 1912) Ola

No. 19

ANNOUNCEMENT:

The delegates and visiting friends attending the Mashrak-el-Azkar Convention are invited, by the Chicago Bahai Assembly, to join them in the celebration of the Rizwan Feast Saturday evening, April 27th, and also the unity meeting of the Chicago Assembly and the Bahai Temple Unity Sunday morning, April 28th, at 10:30 A. M.

OUR PERSIAN SECTION:

(1) The spread of the Cause in Russia; (2) translation of an article in a Russian publication, named *Bakou*, on the history of the Bahai Movement; (3) editor's comment on above article; (4) the departure of Taere Khanoum; (5) photograph of the young Persian Bahai students in the Presbyterian College at Beyruth, Syria; (6) historical article concerning the movements of Abdul Baha while in Egypt; (7) poetry celebrating the return of Abdul Baha from Europe to Egypt.

ساعت بعد در محله سیدی جابر رمله نزول اجلال فرمودند که روز شنبه ۴ شعبان موافق نوزدهم اگست بربارت
 بعضی اجانب زیارت خاک پای مبارک شریف شدند و بپایان جان فزانه تنگدانا از مرسیبیا بمکه و اسکندریه رسید
 پیرانس "کرزکدیک" محله شش سابق اندک است نزول حیات بدیع یانیم و سرور دشکورشدم عبارت تنگدان
 و نجیب دوستان گردید و سافزین و مجاورین با عظمی و بخت
 رب العالمین فائز و متوفی شدند
 روز پنجشنبه پانزدهم شعبان باران نافذ و قدرت کامله
 غنم توجبه بارو با صا در گردید و طرف مغرب اجانب را
 آیات و دواعی نازل و کل برارض فرمودند و در بطن شاد
 شعبان ۱۳۲۹ موافق یازدهم اگست ۱۹۱۱ بعد از یک
 از نظر گذشته بقدرت شوکت و اقتدار از بهوش برسیار
 انگله اسکندریه شدند و ناله جانفزا علی طاعی این بستان
 اقدس اصلی را بگوش جان در مان ابل وجدان رسانیدند
 قوله تعالی جل بیا نه :- "ان یا قاضی القدرس فاحضره فیه
 البقا فی طاعی الاعلی فیسبحان ربی الاهی"

نخ باختر
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قریب سه ساعت بعد از ظهر معات انوار جمال می بایست
 عرشه والور "سیکال" که بخیلی و پاک و نظیف مشهور
 کمپانیه مساجری معروف است احاط نمود و ساعت
 چهار بعد از ظهر بطرف مرسیبیا حرکت و قلوب و قواد
 بهی بمت اذ پاسته و ناظر داشت. حضرات آفامان
 همیز اسد اسد اصفهانی آقا میرزا باقر خان شیرازی گایر
 حسین آفامیلانی همیز اشعاع آفامیلانی و خرد خا و حضور
 با عظمی مواهب کامیاب و در رکاب ملک اترک آفام
 و متفر دست فرزندند شکل یاران از فرقت و بهمان
 و نالان و پریشان و بحقیقت جان و وجدان و جمال روح
 و در بیان حمد و شکر محبوب عالمیان در زبان و سوسن جان
 و روان اگر صد هزار زبان برانگان ایشاد داریم باز بجز شرسایم
 و بعضی از اشعار را بچهره سزاوار است قیام و اقدام ننهند ایما
 و شایسته و حیل و تحریک و فتنه ناهنن بی انصاف و استبداد
 رأی و عظمی و ستم حکومت مستبد حمیده و انعقد و سوختی
 سین اخیر و ظهورات قدرت الهیه و محقق حقائق بکند
 و اراد نافذ برای اهل انصاف اعظم تحت جواب بود چه
 خیالات موهوم و افکار مذموم استند الان حق
 حل ذکره غالب و نافذ و اعداء خائب و خاسر شدند
 ازین حرکت و ابور کل منظر چشم بره سر دش بشارت
 درود و تحت وجود اقدس مقصود بودیم و حمد و شکر

اشاره انبار اعلی میرزا محمود زن قانی در حجت حرزت عبدالها بمکه
 و در دلدرا اله از اروپا : آنگه از اروپا دلدرا
 شمس رخ در بار کن مغرب طلوع کرده مغرب طلوع شمس رخ در بار
 یوسف عبدی باز بر سر آمد : باز بر سر آمد یوسف عبدی
 مسکن و فابازند فغیر مصر : باز شد اقامت مسکن شاه و فاب
 محسن فضل عطا با خف نکند : با خف رطل گلشن فضل و عطا
 شرق زندی با خف نکند : گشته زندی گلشن فضل و عطا
 بار در شایق با خف نکند : فایات از فاشن بار در شایق
 نافذ حق در زندی با خف نکند : زلف همی است نافذ حق در زندی
 جلال و لا شمی از کوی است : شیمی از کوی است جلال و لا
 ز عظمی با بی از اور آفاق موج : از اور آفاق موج ز عظمی با بی
 ندای حق بر طاعت بخودش : شد ز عظمی ندای حق بر طاعت
 بنگی اوصلا بر عالم زند : بر سر عالم زند بنگی از
 در جم بر کمال و فاف نکند : فاف و فاف است در جم بر کمال
 و ادل بنگی داند فرست : و ادل بنگی داند فرست
 دل زرق و اله است نه مجد و علا : دل زرق و اله است نه مجد و علا
 بخش ز جود اکی در بر سر صفا : بخش ز جود اکی در بر سر صفا
 جان و نایم و پاک پاک ز نایم : جان و نایم و پاک پاک ز نایم
 شود در خلد برین ناکه دل اندر شای : شود در خلد برین ناکه دل اندر شای
 بردرت ای ذوالعطا : آنگه محمود ایاز
 آنگه محمود ایاز بردرت ای ذوالعطا

مقاله تاریخ بقره که میرزا ابوالفتح گمستانه غلبه یافته است
 بعد از شصت سال از کربلا و محل و جغرافیای عباد و اهل
 و دو سال حبس در کربلا و عبادات و بیات و انحصار که
 از حکومت سید طاهر عبد الحمید خان مخلوع و اردو
 حمد و شکر سلطان بغل یافت و ابرار و ارباب
 روز دوشنبه ۲۸ شعبان ۱۳۲۸ هجری مطابق ۲۴ اکتبر ۱۹۱۰
 در اسکله حیفه و پور حیدر پور قیصر نام قدم مبارک حرکت
 مولی الا نام مشرف و محل یکی اقدس گردید روز سه
 شنبه ۲۹ شعبان موافق ۲۵ اکتبر و پور حیدر پور
 دارد اسکله یا با بعد از ظهر حرکت نمود روز چهارشنبه
 ۳۰ شعبان موافق ۲۶ اکتبر و پور حیدر پور
 سعید بشارت شمس جمال بمیال محبوب عالمیان مشهور گردید
 و هوصل گفت نمانال «مقا استراحت وجود مبارک
 شد روز جمعه ۲۸ شعبان بشارت روح بخشین
 مصر و اسکندریه رسید حیات جدید یافتند و صاحب
 و حامد و شکر شدند که شرح آن حال از فوق و تحریک خود
 است بعرف فضل و طهارت و دو سه سوره احضار و زیارت
 خاک پای مبارک مشرف و بختی از روی دل و جان فائز شدیم
 هوای پور سعید اقل در دود خوب بود بعد بسبب رطوبت
 موافق ۱۱ اکتبر روز پنجشنبه یازدهم رمضان ۱۳۲۸ هجری
 ۱۱ اکتبر ۱۹۱۰ عزم حرکت فرمودند و پور کپاشه مساجوی
 بقدم مبارک مشرف گشت روز جمعه ۱۲ رمضان ظرف
 حج بشارت روح پرور بعضی اجای اسکندریه رسید و خود را
 با سکه و پور رسانید پروانه و طائف انوار رخسار
 در جای نزول اجبال نمودند قرب ظهر مله اسکندریه رفت
 اعلی و مطاف من فی الارض و اسماء گشت و هوصل و بکتور
 که بسیار خوش هواست ناوی و مرجع شت قان شد و صاحب
 هوصل تحمست و جاکری قیام نمود بزرگان دایم فضل و طهارت
 بکف و مبارک مشرف شدند پس از چند روز اجانه اجاله
 خانه حصار گردید و در نو فانی خانه ملک حسن اندکی سیف
 متصل بمطاف «صفر» طایه ای رمله اجال مرکز جلوس و
 چیکل مبارک و محل توجع کل گردید بعد از چند راه امر به توجع
 فرمودند و خانه نزدیکی بمطاف «فتیس» که یک تخته بالا
 تر از خط «مستقر است» اجاله و حرکت از رمله شایسته

سجده
 وجود استغ اقدس واقع و تب چندین ساله که از رطوبت و بکری
 هوای عکاس غرض شد بود رخ و دروغ گردید
 از کل طائف و محل موجود و اسکن در رنجور مبارک شرف
 و از نزول سال سال بانات اعلی هر ملک بقدر اعتدال تنفیض
 و بهره مند و بکری و شایسته و ذکر شدند چنانچه در جبال و کوه
 و عرب و انگلیسی و فرانسوی مقادیر معتدله روح گشتند
 اجای اردوب و اریکس ترک و تابلیست چند در روسیا
 ایران و سایر بلدان دست به دست جو قوت به کمال شوق و
 و در ورجان و دوجلان زیارت جمال جانان مشرف و بشای
 جذب و دله باطل کمان سعادت با و طان نمودند و منزل
 که در هوصل و بکتور یا اول منزل در دلد اجبال شد بود همان
 قرار برقرار و بعضی در دلد و بانجنا شرف میروند و روز سه
 جمادی الاخره ۱۳۲۸ هجری مطابق ۳۱ اکتبر ۱۹۱۰ هجری
 بعد از ظهر از سیدی جابر واقع در مله اسکندریه بارگاه
 ارباب مصر فرمودند و در غربه الزیتون مصر مقابل مصر جدید
 و هوصل «نیو زیتون» محل نزول معین شد ساعت
 شش و نصف بعد از ظهر جمال یوسف اهی اشراف و نمود و خط
 مصر را مشرف و معتمد داشت هوصل «نیو زیتون» که کتب و
 گشت و نام جان پرور از این کشور در مرور و ابواب خود
 و در در بر خاص و اقام مفتوح اجای مصر که منظر چشم بر آینه
 و جلال و کبر و رفیع و بکری و شرف و بانات و بکری و
 مفتوح شدند مسافین و اولادین از بر جانیت غنی و
 کبری فائز و از بدایع الطاف سرور و معبود و کمال
 و اشتغال خاصه و شایسته جدا کرد و بنیاد خوش بر جنت
 نمودند و شب رات در جانی در عالم ایش رداوند
 علما و عرفا و فاضله هر طائفه و ملت بر کف اقدس حاضر و از
 اصلی و کشف مسائل معضله و احاطه علمیه مستفیض و ادب
 بودند و بختی و چشم در محافل و جامع باوصاف و نغوت
 و حامد و شایسته و ذکر گشتند و در اندک معتدله نظر از اخبار
 و در دود مسپ و در دود دستش و ویش نمودند هوای
 زیتون ابتدا خوب و معتدل بود بعد کم گرم شد لهذا از
 مبارک بر جوم بر رمله حصار گشت
 روز دوشنبه ۲۸ شعبان ۱۳۲۸ هجری مطابق ۲۴ اکتبر ۱۹۱۰ هجری
 در آن ظهر نظر راه این بقدم مبارک مشرف گشت و در

الهی ختم نمی شود باید مساهراهی علی الاتصال ظاهر گردند
و در هر زمان مقتضای آن چه که هر قدر نفوس خسته
نماید چشمتان بهتر بایشود و در اندیش میگردند من
بان را برای مردم این زمان مینویسم تا اینکه وعده قرآن
که تا دیش باید حقیقت داشته باشد و خدای
باید بخدا نزدیک شوند از فوق و محمود است بکشند
بس است تا بحال زندگی موهومات نمودید من بخدا
که شمارا حاضر نمایم غریب است که وجود افعلی ظاهر
خواهد شد.

قاریان متعالی فوق باید به تحقیق برسند که این عبارت
بواسطه اشقی روزنامه نگار نوشته شد و در بعضی نکات
تخطا رفت و لکن در طبعات سهو نموده است و باید
و دریم باقی از آن مقام مفصل تر است در شان آیتدج
منقول و انوقت عقیده خود را در تعجب پاره از سطر است
اظهار نمایم.

وفات امیر آقامه طاهره خانم
در این ایام خبر حال سوزی که امیر آقامه طاهره محسن الی ارحم
مخداتما العبداء در شب شنبه ۱۳۴۹ قمری ۱۳۴۹ ازین عالم
تران ملکوت قدس جانان پرواز نمودند باین جهان



عکس تمامه جوانان ایرانی بهائی که در مدرسه بریت مشغول تحصیل علموند

نخ با خرت

دولتین می افتاد کمال آنرا و آذیت با و پیدا اندر رگ زاری
 بعضی را بر می بند اینها اول شدای این امر بودند بعد از این
 باب با صفهان رفت و چون حاکم آن شهر از اهل تحقیق بود او را
 دعوت به منزل خود کرد باب یک سال در صفهان حاکم ماند چون
 وفات نمود و بعد از آنکه در مدینه ان خاص مجتهدین بود باب یک
 بدولت رسید کرد در آنوقت باب کتبی را نوشت
 در خواست کرد که او را بطهران بطلبند چون خواست این
 کتوب سبب شود که او را در صفهان بکشند در طهران هم
 در حضورش با علما طرف شود و دعوت خود را با آنها
 ثابت نماید و در آن کتوب افشاد نمود که اگر من موافق فیم
 خودم افن میدهم که مرا بکشید و چون سه از اهل تحقیق
 و طالب مطالب روحانی بود احتمال داشت که با او
 باب راضی شود و لکن وزیر اعظم که دست راست شاه
 بود راضی نگردید و سبب عرض کرد که آمدن باب بطهران
 سبب افتادن شهر میشود و علما از مسکله باو تخیر خواهند
 شد و همچنین ذکر ایمان آوردن آن قاصد شد و
 و جناب سید بنی که در سبق پیش باب رفته و دلائل
 آوردن بود نمود بمخاطب او آورد تا آنکه با اندیشه او بحرف
 وزیر راضی شد و حکم داد که باب را در قلعه ماکو که در شمال
 ایران واقع است بر جنس نماید و جناب ایران
 مثل سبیل جاری میشد و افشا حکم از ادضاع مشکلی بودند
 از شنیدن این مطالب یک وجد و سروری در قلوب آن
 حاصل میگشت و همه منتظر میشدند که این باب وضع نمیشد
 تغییر میداد و لهذا همه آنها طرفداران باب شدند
 از آنهایی ایرانیان خیلی کم اتفاق افتاد بخت که در امور است
 عمومی و ملی حرکتی نمایند چونکه آنها همیشه در میان دیوار محبس
 بودند و غیر از امور محضی زمانه خودشان چیزی از
 عالم دیگر ندانسته اند نهایت ترقی آنها یک در آن خواندن بود
 ابتدا از معانی او هم چیزی ندانستند فقط لغزش را میخواندند
 از میان این قسم زنان یک نفر زن که دختر حاجی غلامی بود
 و لقب بقره العقیق بود قیام نمود و این دختر بسیار جمید و عاقل
 و کامل بود پدر و شوهرش هم از مجتهدین بودند و این زن
 در کمال استقامت و شجاعت داشت و از آنها ایمان بیاب نمود
 و در میان مردم اعلان کرد و چادر را از سر بر انداخت و با
 کمال جرئت و جسارت در میان مردم رفته رفته میداد
 و شربت دلت و شرف میداد که غریب ملکات از این نظم

و از این نسق و فخر خدش شد و بواسطه
 تعلیمات باب متوجه مسطر خواند کردید قره عین از ظالم
 بر زبان ایران و ولایت شد حرف میزد که این نوع ظلم است
 که بر آنها وارد میشود و با وضع حالیکه هست اگر این نوع ظلم
 تا ابد آید که از آنجا بپایند کردید باید زنان از قید این
 ظلم و جور خدش شوند و باید آنها را از این اسیر بیرون
 داد باید جمیع مردم بحکم داری با آنها نگاه کنند باید این
 کلهای بی تربیت را باغبانی و پرستاری کرد و قره عین
 عمر خودش را بر پرورش این مطالب عالیه صرف نکرد تا یک
 آخر اندر در دست دولت ظاهر شهید شد و از زبان
 شاه ایران محمد شاه وفات کرد و ناصر الدین شاه
 تخت نشست در زمان او جور و جفا و اذیت و بیاد حرف
 یعنی که مخصوصی بقره عین قیام با بیان قریب داد و تا مدت
 در سال ملک ایران یک بار بیرون میدان حرب بود
 و متصل جنگها میشد از صفه الی صفه و جمیع
 ایران با خون آلود شد و از آن خونها تا بحال هم دیده میشود
 این خونریزی بسیار در قلوب بایان اثر نمود ولی از آن
 قتل و غارت تعدادشان کم نمی شد بلکه روز بروز زیادتر
 میشدند و این خونریزی سبب شد که در ماکو سبب
 دول مؤمنین پیدا شدند جنگ مازندران و دیلم و گیلان
 طبری که در اینجا تقریباً سیصد مرد و زن و بچه بودند و مدتی
 بخت با در مقابل شئون دولت ایستادگی کردند و در آن
 ملاحین نزدی شهید شد ظلم و ستم از طرف دولتیان
 بود و شجاعت از طرف بایان و در برج یک
 باب در قلعه ماکو بود و از یک دفعه به بریز آورده و در
 علما اسئوال و جواب نمودند ولی از کیفیت آن بجا پس
 اطلاع نداریم اما انقدر میدانم در آن محفل تنوا نشدند
 کفری بیاب ثابت کنند لهذا او را در دواب تعاقب فرستادند
 باب در قلعه با مؤمنین خود در سال و رسولی داشت و بعضی
 از دوستان او را از زیارت میکردند و خبر خونریزی داد
 را باو عرض میکردند ولی باب با کلمات عالیات خود
 آنها را ساکت میفرمود و میگفت که مظلومیم باید مردم
 از روی غشم ای با ملکوت الهی داخل شوند لهذا ما
 باید با کمال شوق و اشتیاق باشیم تا از خون نامرات
 غایب حاصل شود باب کتاب بسیار از آن قاعده
 نوشت در آن کتاب میفرماید هیچ امری از امور است

بخت با خیر

خالوش پرستار او شد و او را با خودش بفرماید تجاری
ولی او چندان تجارت مایل نشد و چون غفلتش پیش
مطالب غایبه فلسفه بود لهذا به شهر که محل تجارتش بود
کرد بگره زلفت از زمان در آنجا علمی شیخی آید
جانب فاسد کاظم جمع شد از او درس میگرفتند
طریقت شیخی این بود که مردم بابت رسیدادن که غریبا
حضرت مهدی اظهار امر خود نموده مردم را برای ظهور
او حاضر میکردند تا با کمال محبت او را قبول نمایند برزاع
محمد اندک زمانی با شیخان مراده نمود در میان آنها با حین
بشرونی آشناسد و بعد از آنکه ایشان از آقای بابت
مدرسین بشرونی اول من آشن کردید عالجین در اول
شده بود که قائم کاظم است و مرزاعا محمد
در کرمانه بعد از محبت بوطن خویش که رفته اند نمود
و مدتی نگذشت که خبر وفات فاسد کاظم فشر شد و قد
حسین بشرونی جبارت از آنکه که آقای قائم فاسد
کاظم را نماید لهذا بر نزد مرزاعا محمد باب آمد که از
پیشرفت فذهب اسلام از او بسؤال و مصلحت نماید
این ملاقات باب با او اظهار نمود که من از جانب خدا
بهستم و مهدی موعودم من الشیخی هستم که مردم از وی
خوهر مرا میکشیدند من مردم را بر ابراهیم جبارت هدایت
میکند من برای مردم معلم روحانی و امام هستم خداوند عالم
با واسطه من رحمت و قدرت خود را ظاهر نماید من باب
بهستم که اگر رکنه دهم و هم را می شکند و در وی برین مکتوب
الی بریا یکم وقت آن است که بنی فیدی را بیدار نم دقت
آن است که دست ملام بر سر لای ظالم بند کیم چونکه
وین خدا را پامال و خراب کردند و اصل حقیقت را پوشیدند
و دین را السباب ترقی السباب دنیوی خود را نشاند
قرار دادند رسید از ویک باید از دست حاکم ظالم
خداوند شویم و قلوب را از آلودگی کرب و دموهومات
پاک کنیم تا عالجین بشرونی از بیانات پاک خلی تعجب
شد و ایجاب ورنیکرد که این کلمات باید مال این جوان
باشد و لکن نقل شیرین باب و اسمان حسنه او چونکه
قبل او ایستناخت و احتراوات خلق مذکرت
با داشتند میرا نشت او را و او را بر سر کلاه و کلاه

و احوال نامی او را زیارت نمودن نمیکرد
که این جوان در هیچ کس علمی تحصیل نکرد است بطور بار خفت
و بلاغت نظم و شعر و تحریر نماید و فنیکه باب اول سوره
را با و نشان داد با مرقم شد و بیت کرد که با جان
و دل در این امر جدید خدمت نماید در شرق و غربی
مثل برق منشر میشود لهذا این خبر باب به آن اطراف
احاطه کرد لهذا قطرب و مستغنی و در اولین و صوفی
و فدرسه و در باب را گرفتند در اول نوشتجات خلق
میشد و همه طالبین بایست بر اشتیاق آنها را میجو از نند
و منظم بودند که مکتوب الی ظاهر او میدادند و در
نمیدانست که حقیقت مطلب چیست و از نوشتجات
خدمت و مخالفت باین محمدی نمیدیدند لهذا از او در این
و باب با آنها از عدالت و اخوت و محبت با او اظهار
محبت میفرمود چونکه آنها از این قبل مطالب خلق در بر
بلکه در میان ایشان هیچ نبود لهذا از نشت مدتی پس از
از نفوس پیرای باب را نمودند بدرجه که حاضر بودند در آن
باش من سز در راه او بدینند در الوقت باب غیبت
نمود برای اینکه مردم ثابت کنند که این دین مخالف با
نیت بعد از دیگرال راحت بوطن خویش نموند دیگر
مؤمنین او منتضا غف شدند و در راحت بخت این
بود که با نامی ظالم طرف شود مردم را از حرکت ظالمانه
ایشان خدود نماید و وجدانش را از آذ کند و بسیار
از مملکت فارس مؤمن او شدند و دولت ایران را در دست
مطلب ترس گرفته بر ضدیت و دفع او قیام کردند و کما
نوشته شد که باب را در شهر جرس نمود تحت ناخن و دارد
شهر از نمایند و ایران از احوال دست او با
و ایمان یاور و از نفوذ کلام او ترسید و یکسان شمع
از تفریق خود انتخاب نمود پیش باب نشست و که با
نماید و آن شخص عالم از بعد از ملاقات ایمان آورد و با
باب اطاعت کرد و شاه از این مطلب بسیار تعجب
و غضناک شد
بعد از این فقره حکم نمود که علماء جمع شوند و در آنجا
مشورتی نمایند انهام در غیاب باب حکم میکرد و قریب
دادند لهذا در گرفته جرس نمود و فیضانیت و کمال
باب را در خانه یکی از محرمین ایرانیان قبض نمودند و از
اشیاء خدیه با و ایمان آوردن بودند یکی که از آنها بدست

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سالی دوازده و ده

ماه سلطان

انگلس نداء امراته در برابر اندروستیه

چون در این ایام آذین در برای بهائی از کاف عزم بند
شد و انگلسات روحانیه اش مانند مقواتات غریبه
باطراف شرق می رسد در دم سرور و فرح بخشد و دوله
و شوری در سمن اندازد لهذا در این شمار بدیج ترجمه
نمره انجرا اندروستیه که به است لاجین قلی خان علی بهاء
الله الاهی شده است قیام می نمایم و برای انجام اینجست
از خیم قلب از ایشان تشکر و آفرین نمایم

ترجمه جلیل روسی مستی به باکو "نمره" ۱۹۹

افسوس که کلمات بانی و بهائی در میان اهل عالم چنانکه
شاید و باید همه کس معلوم نشده و حال اکنون این نامه
سیخ ابر ظلم را از عالم اسلام براندازد و در عوض آن محبت
و مودت و آقوت و صلح و دوستی بگذارد لهذا لازم است که
کما هو حق از این دین با خبر گردیم از اول این دین بجا می آید

زیادتر میگذرد
دین بهائی قانون یا مذهب مصنوعی نیست که از فکر و خیالات
متوکلین و مقصدین حاصل شده باشد این دین اسس
کمال محبت همه عالم است و پیوسته که جمیع اصول الهی
را در یک جا جمع کند و آنها را از مقدمات موهومات خلاص
نماید در این مدت قلیل آنچه را در مصیبت بر پیغمبران
قبل و مؤمنان آنها وارد آوردن بودیم مؤمنین این دین نسبت
ان بایا بلکه شدید ترش را تحمل نمودند دولت ایران
تا بحال بهانه آدن نقیصری بر اینها ریخته با ظلمهای شدید آنها
قتل و غارت مینماید و لکن این ظلم و جور بسبب نبوت و رسوخ
و استقامت آنها نیست بهائیان هیچ الفتی در باطن با
شورشیان ندارند و از جمله احکامات دین آنها نیست
که در هر مملکتی باشند مطیع قانون اندازد شوند چنانکه
یک از اصول آنها این است اگر نیخواهی که دشمنی را پیش

بهر است که خودت را بجستی

در سال ۱۸۴۴ که حضرت باب شروع بشر تعلیمات خود نمود
ایلی ایران در این حال بودند:- مملکت قدیم حضرت
بعد از تصرف عرب و وزیر اسلم شدن آنها رفتن
عرق موهومات شده بودند و اینها غیر از اسد هاس
مسعود عثمانی بودند و اسم اینها شیعه بود اهل تسنن
و عمر و عثمان را خلیفه میدانند که مستند سلطانین خاندان
انغال یافتند لکن شیعیان سلطانرا خلیفه و پیغمبر
نمیدانند و هم چنین ان سه خلیفه اول را قبول ندارند
شیعیان میگویند که بعد از حضرت رسول ولایت از حضرت

علی و در اندام رسید و لهذا مطیع سلطانین نیستند
شیعیان اما بهای خودی را از دست میدارند چنانچه حضرت
رسول را از دست میدارند و مکاتباتی شهادت آنها
ارض مقدس دنیا نگاه میدارند این اما نه که از طرف
خدا بودند و مردم را برادر راست دلالت نمیدادند بعد از وفات
موجب وصیت بران آنها در جای آنها می نشستند تا یکصد
سال ۶۰۰ حضرت امام حسن مگری وفات نمود و بعد از
او پسر او مهدی نیز وفات شد و شیعیان بی سر و سامان ماندند
شیعیان با کمال شوق و اشتیاق منتظر رجعت مهدی
درست انتظار ایشان نیز در سال طول کشید و در سال
میلادی مطابق ۱۲۶۰ هجری یک جوان سید در سن
۲۵ سالگی که اسمش میرزا خاقد بود اظهار مهدویت کرد
بچندین دوش را باب نامید یعنی بتوسطن مشیقت
حق جل جلاله استناخت زیرا مردم خود بخود او را
نخواستند این باب که بود ؟ از طفولیت که چنانچه
باید و شایع خبر نداریم . اینقدر میدانیم که در بهائیت
۱۸۱۹ در شیراز تولد یافته آباء و اجداد او از اسات
تحریم بودند اگر احوال و روایات مؤمنین او را باور کنیم
بیشک خواله اند است که این پسر مغایرتی با اینان نکر
ایرانیان نداشت در لای باب پدرش وفات نمود

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- ۱ انعکاس زندگ امرالله در جرنل درویش
- ۲ عقل زجره سقائو باکو در باب امرالله
- ۳ تقریظ نجم باختر
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- ۵ عکس نظام ایران بهائی در بیروت
- ۶ مقاله تاریخی بستم نایزرا ابوالقاسم گلستانه
- ۷ اشعار آبدار نعمت میرزا محمود نه قانی پس از رجعت حضرت عبدالهیه از اروپا بمصر